

REFORMED CHURCH MESSENGER

Easter Number



Easter and Life

Dr. Andrew Bonar once tried to describe the resurrection glory. He pictured one angel saying to another, as they saw a radiant form arise: "Look at her. Do you remember the poor old woman in the lonely cottage—her face wrinkled with age and haggard with suffering? Look at her now—not an angel has a face so bright and beautiful." So it will be with all who wear the transfigured glory of Christ. Shall we not believe the words of Jesus when He said: "In My Father's house are many mansions"? If we do, then living on earth will be but a journey through the land of Beulah in sight of the trees which are on both sides of the River of Life and which fill the paradise of God with fruitage and foliage that never was on land and sea. This ought to be the Christian's view of death. This is the view the Easter Day has come to teach us. "Because He lives, we shall live also."

Resurrection Praise

By B. F. M. Sours

They came ere the morning, their sorrow was surging;
The Christ whom they trusted lay low in the grave.
Could He be Messiah—now cut off in sorrow?—
How could He, now slain, be the Mighty to save?

High over the dark clouds the bright stars were shining;
The angels were watching the scene from above;
The Victor! The Victor!—the sheen yet delaying!—
Break forth from Thy bands, O Thou Monarch of Love!

The Roman guards trembled; they fell on the green-sward,
The fear and the glory commingled; dismay!
O vision how glorious!—strong angels victorious
Have broken the seal, and the stone rolled away!

Hail—God in Thy triumph! Hail, Christ of the angels!
Hail, Thou who wast named the Messiah of old!—
All ages adore Thee, we worship before Thee,—
Thy sorrows, Thy triumph, the prophets have told!

And so we adore Whom the angels were praising,
Once bartered by Jew, and by Rome crucified;
He crossed Death's dark portal to glory immortal,
And we are redeemed by Messiah Who died.

Gethsemane! My heart melts with sorrow, contrition;
The Christ all forsaken there suffered for me.
Redeemer! Redeemer! My heart is all praises—
What wilt Thou my gladness shall render to Thee?
Mechanicsburg, Pa.

Resurrection

My song, takes flight
Into the night;
While still the stars
In golden cars
Their vigils keep,
And scoffers sleep.
In eastern skies
New glories rise
From out the deep!
Though myriads weep,
The day shall break;
Life lift its head
Amidst the dead;
For God's awake!

—Henry A. Bomberger.



PHILADELPHIA, APRIL 10, 1930

ONE BOOK A WEEK

THE NEW PREACHING

"The New Preaching" . . . by Joseph Fort Newton, has been noticed in our columns, but it is such a rare book and such a masterly analysis of the modern mind, so full of useful hints as to the preaching needed for our day, that I cannot resist the opportunity to call especial attention to it in this column. I have in mind the preachers who read this page from week to week. If they are ever discouraged or perplexed over the task of preaching, this is the book for them. I have read it twice, it is so suggestive and enheartening.

Here in 8 chapters, Dr. Newton discusses The Sermon; The Preacher; What is Preaching?; The New Keyboard; The New Congregation; The New Strategy; The Music of Preaching; and My Master. He frankly admits that we have come into a new world and that it is not an easy task for any preacher to adjust himself to it. Sometimes it fills the preacher with consternation and despair—and yet it is a world, which with all its distractions and superficialities is as wistful as ever, as hungry for eternal life . . . where it has not been led to wonder if there is any eternal life or anything but things.

First of all, the new science has disturbed men. The immensities of the universe, the vast cosmic revelations, the immutability of swinging suns and stars, the unchanging laws, the impenetrable spaces of the heavens, the self-sufficiency of the evolutionary processes have dwarfed us, stunned us and mystified us. Has either God or man any place in such a universe? The new psychology, with its interpretation of not only thought and desires and behavior in terms of material and physical functionings but of the deepest mysteries of the soul itself has confused us. The self-sufficiency of man in his mastery of the forces of nature has created a doubt as to the need of dependence on supernatural aid. "At no time has man had such command of the forces of nature, the resources of invention, and the fruits of industry. The visible, tangible world has become a home as, to the masses of men, it has never been before. What wonder that our grasp of things unseen is feeble, fumbling, faltering, in the presence of so much obtrusive reality . . . how could it be otherwise?"

But these are not the chief obstacles to faith. The chief obstacle is "things." We are swamped by "things." They claim us. They batter in our ears, they obscure our vision of spiritual realities. Airplanes whir above us, automobiles rush about us. The streets are an unceasing roar of motors and horns. The radio fills our homes with jazz and one cannot find even a place to eat in quiet. Great buildings tower above us and we live in noisy, little apartments with no privacy. "For better, for worse—no doubt for both—we live in the age of the machine; and if we have not deeply pondered its meaning for religion, it is just because its haste and hum are so much with us. Yet, imperceptibly and increasingly it profoundly influences the inner life of man, altering its rhythm, until he is half ready to think himself a machine and nothing more. Wheels whirl about us, wings whir above us, hammers ring in our ears, furnaces pant in our faces, traffic roars through cities of steel and smoke; and what befalls the sensitive, wistful human soul in the midst of it all? To an accompaniment of high speed and hideous noise, the world goes at a killing gait, which quickens every day, employing 'improved means to meet unimproved ends,' as Thoreau said; and it is well-nigh impossible for men to cultivate those arts and offices by which the soul is kept alive. Its drone and grind, its clash and clang and clatter invade the mind, and the still small voice is drowned

in the jolt and jar and din. It is enough to tear the religiousness out of human nature, if such a thing were possible, and the wonder is that men have any inner life at all. Deafened by a bedlam of noise, driven by hurry, the folk in our pews do not find it easy to obey the old and wise injunction, so vital to our health of soul, 'Be still and know that I am God'."

When we come to our personal life, Dr. Newton points out, nobody is alone today. There is no more privacy: "The earth has become a whispering gallery where everything is heard, a hall of mirrors where nothing is hidden and we live with the windows up." The press deluges our homes every day with not only the news of the day, but the scandal also. "A vast flood, fed from all the watersheds of the world, rolls by us, rolls over us, bearing upon its bosom the wreckage of old provincialism and local prejudices, old ideas of morals, old modes of life, old creeds and customs, swept together in mad confusion. So, naturally, we see a loosening of old ties, a letting down of bars, followed often by

our time is a new thought about God, a sense of His immediacy and everywhere-ness, and of the Spiritual Life as the key to the history and meaning of the world; its natural processes guided and glorified by supernatural grace, its swift forces directed by an increasing purpose unfolding through the ages."

Second, we must base faith and its verification on the living experience of God. Jesus based all of His preaching upon this and we must follow Him here. We must find God in our own age and learn what He is demanding of our generation.

Third, we must realize that science, with the revelation of the reign of law "as the organized will of God" is our help, not our despair, for it is banishing whim and caprice from the faith and fear of man. It shows us the sort of a world we live in—a dynamic, unfolding universe, in whose processes God is working, and His love is its creative genius. It is for us, knowing His way of working, to work with Him.

Fourth, we must recognize "the rise of democracy, the increasing sense of human solidarity, making us members one of another, the growth of a more vivid social imagination whereby the injury of one, however small, becomes the hurt and horror of all." Note the new passion that came into the preaching of Maurice and Kingsley when this truth dawned upon them.

The new psychology is helping us to see the power of spiritual forces to minister to our whole being: "Men everywhere feel that they are living below their rights, using only a fraction of their potentialities, and that the energy that lies in religion can remake life, giving it poise and power." Another hopeful sign, giving immeasurable opportunity to the preacher, is the fact that men are turning to the inner life; "seeking God where alone He may be found, knowing that the truth that sets us free from fear and dark fatality is not a treasure to be received but a trophy to be achieved." Again the new yearning for unity is a help to the preacher, and best of all, the present generation is more interested in Jesus than any previous age. Our drama, poetry, fiction, is witness to this. More lives of Christ have been written in our era than in all previous ages, the world is enthralled by the personality of Jesus even while rejecting the dogmas about Him. Looking for some sane interpretation of existence, men inevitably turn to Him.

Let me close these remarks on this really penetrating book with a paragraph at the close of the chapter on 'The New Keyboard.' It is very encouraging for the preacher:

"Where these forces, tendencies, and movements met and mingled, the modern mind had its origin, born of the breath of God blowing through the world; and it is impossible for it to think in the terms of former times. It means not only a new insight and outlook, but a new mood, a new spirit, a new method of approach . . . old truths have a new setting and old words a new meaning. The vision of God as the creative soul of the universe unveils a world of opening windows, cleansing fires, and baptizing dews, in which Christ stands like the Angel in the Sun, His personality its master light of interpretation and His words like stars. The appeal to experience makes faith a fountain, not a cistern; and history a scroll of prophecy, no longer a black Bible of pessimism . . . life dynamic, like a spring with infinite summers in its heart. The new sense of human solidarity asks for a gospel of salvation, not the mere salvage of a few from the wreck of a divine failure. Thus in every way the old faith broadens, and grows, by virtue of its creative and expanding vitality, seeking the latest vision and the newest task; and he who has a living faith will know that faith in new forms."

—Frederick Lynch.

DEDICATION HYMN

(May be sung to any long meter tune)

To Thee, whose shining temple towers
Above the over-arching skies,
With joyous hearts, this shrine of
ours
We offer as our sacrifice.

These walls we dedicate to Thee—
This temple for Thy dwelling-
place;
Here may Thy presence ever be
Vouchsafed to us, O Lord of grace.

Here may we come to hymn Thy
praise—
Here read from out Thy holy
Word,
Here learn the secret of Thy ways—
Here walk in footsteps of our
Lord.

Come, Holy Spirit, from above,
Let Thy clear light within us
shine;
Cause every heart to glow with love,
And charge this house with grace
divine.

Lord God of hosts, hear Thou our
prayer,
And grant an answer while we
pray;
Make this our Church Thy constant
care,
And dwell within its courts alway.

—G. S. R.

open anarchy." Everybody owns automobiles and those who once spent their lives in reading and meditation are rapidly losing the art of doing either. They live in motor cars and pleasures call from every side. Even the youth, "the newest congregation," are caught by the swift movement of the times, perplexed by confusing voices, distracted by the clamor of the day.

Now it used to be much easier to preach when men live quietly on farms, or in peaceful villages, or in small cities full of homes, when Sunday was spent with books or in walking in the quiet fields. But we have got to preach to this perplexed, distracted, submerged age. The new age demands new preaching. The other half of this suggestive book is devoted to this new preaching. Still it is the old message . . . the old music, only the keyboard is new. It is the old gospel, only in new words.

"First, and most fundamental is the overthrow of the idea of an outside, 'absentee God,' and the discovery of God as the soul of His universe working out His purpose of creative goodwill. The undergirding, all-transfiguring insight of

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EDITORIAL

HOLY MEMORIES—AND EMPTY PEWS

Our good friend who writes the pungent and thoughtful reading notices on the Saturday religious page of the *Reading (Pa.) Eagle*, recently expressed what is in the heart of a good many folks when he said: "Let us have a nice, long think with ourselves. It will be a silent talk of the long ago when we were young, and let us tell the truth. Father and mother took us to Sunday School and then to Church, and later we were confirmed. They gave us an excellent start in life. For years we were regular attendants. We started our children in the same way. In the meantime our parents passed on, knowing they had done their duty. The Church was a holy place to us because so many things had taken place within its walls that had an important bearing on our lives. Sabbath services, sermons, Sunday School, baptism, confirmation, marriage, and finally funerals of parents and other loved ones. We attended with reverence."

Alas, only too many will appreciate also the remainder of the story written by our friend, which is by no means so encouraging as what has gone before. He says: "Joy and tears mingle in the hallowed memories that come back to us today in the silent talk we are having with ourselves. The time came when some of us missed a Sunday. The habit grew. After a while we seldom got into the place that mother loved so well and that meant so much to her. It is not honoring her as we should. And now, *what was once a holy place to us we have turned into a hall of hallowed memories and empty pews*. Because of us the Church that was once so prosperous has a hard time holding its own. *Laymen have become strays*. We are endangering the sacred place where father, mother, we and our children were baptized, confirmed, communed, married, and from where our loved ones were buried. *The greatest events in our lives took place there. Our conduct shows they no longer mean anything to us*. How sad, and what a reflection—faith dead, hope morbid, respect forgotten. Let us do a lot of earnest Saturday evening thinking and follow it with considerable sincere Sunday doing."

Here is a challenge that ought to strike home to many hearts. We should be sincerely grateful for the "holy memories" awakened by the sanctuary. We cannot think of

the shrines of our own youth or the congregations we served as a Christian pastor without associating each temple of worship with some noble characters who frequented the House of God, devout fathers and mothers who were always in their places, the faithful souls on whom one counted as pillars in the sanctuary. We can see them now—these good men and women who were so faithful in their day and generation, who set the sort of example of which they needed not to be ashamed, whose children and children's children are glad even now to rise up and call them blessed. Yes, there is genuine inspiration for right living in such holy memories as these. But, alas, there is no inspiration in empty pews. They are deadening, dispiriting; they tell a story which is so often filled with pathos and tragedy. How inharmonious are these two—the *empty pews generally mean a repudiation of the hallowed memories, a trampling under foot of parental precept and example*. They bear witness to the world that *men and women who have inherited a godly ancestry are willing to start a pagan posterity*. Every empty pew is in one sense a testimony that some have turned their backs on the faith of their pious fathers, on the prayers and hopes of God-fearing mothers. What does the Church mean for you? Will your life contribute holy memories or an empty pew?

* * *

IN THE NICK OF TIME

"Have you ever noticed," asked a friend the other day, "how often needed help comes to us *just in the nick of time*?" Yes, we believe every thoughtful person has noted that just when the way seems hardest, just when the night seems darkest, there comes to the weary pilgrim a ray of hope. Struggling up the "Hill Difficulty" out of the "Slough of Despond", there is provided for the foot-sore and heart-hungry traveler some "House Beautiful," a friendly inn by the side of the road, where he may find the protection, the rest, and the refreshment he so much needs, and where he may perhaps be permitted to see a new interpretation of the meaning of it all, which will fortify his faith and send him on his way rejoicing.

Such occasions come to us all. Certainly editors are occasionally in need of them, when they experience some

unhappy moments under the juniper tree. It was on one such day in the recent past, when the going was particularly hard and the outlook seemed more than ordinarily hopeless, that we found in our mail a ray of sunshine which was like an oasis in the desert, because it came from one for whom we cherish such sincere affection and lifelong admiration, a man whose unwearied ministries have done so much for the upbuilding of the Kingdom of God on earth. Never shall we forget this letter from Dr. D. B. Schneder, written just as he was about to sail from San Francisco for the Orient, and containing a word of farewell, with a prayer for God's richest blessing from Mrs. Schneder and himself. Some of the personal words there written are too sacred to be shared with others, but we cannot help saying that to have this man of God write of our "precious friendship" as being "always a cheer to him" in his great work, will surely abide as a benediction.

Our dear brother could not know how greatly that word of encouragement and brotherliness was needed on that particular day, but we may believe that our Heavenly Father always knows and always cares, and that if we trust Him we shall always find balm in Gilead in the nick of time. And God be thanked for those who become the instruments of help and healing in His hands. These are the true sons and daughters of consolation.

* * *

DR. MACFARLAND RESIGNS

A number of inquiries have reached us with regard to the reported resignation of Dr. Charles S. Macfarland, Senior General Secretary of the Federal Council of the Churches. The action of the Administrative Committee of the Council is given on the news page of this issue. It will be well for all friends of the Federal Council to bear in mind that no question has been raised about Dr. Macfarland's personal integrity and good faith in the matter in question. He states that his relation to the Moving Picture organization was merely that of counsellor, and was confined entirely to study and recommendations regarding religious films and those implicating religion, with special reference to the former caricaturing of the Protestant clergy, reflections on religion and religious workers, and similar problems. It is not known whether Dr. Macfarland's resignation will be accepted, but there is only one opinion with regard to the high quality of his service to the cause of united Protestantism for the 18 years he has held his influential position. Few if any have contributed so much to the furtherance of this federated work, and along various lines his services have been simply invaluable. Whatever the outcome of this unfortunate affair, we owe much to his outstanding leadership, and wish for him abundant blessings in the coming years.

* * *

A BONUS FOR MINISTERIAL FAMILIES

A gentleman of distinction has recently urged that a bonus be granted to the families of clergymen in order that, as they are generally poor, their children may be given finer opportunities. He admits that such children, in spite of the handicap of comparative poverty, are even now proving to be of superior worth. If this handicap can be removed, or the burdens imposed by poverty considerably lessened, will not these children achieve still loftier eminence?

Let me quote briefly from the *Boston Herald* as to the distinction of a few of the children of ministers: "Three of the Presidents of the United States came from the homes of clergymen, and 7 daughters of clergymen have held the proud position of mistress of the White House. Of Senators and Representatives the parsonage has fathered a multitude. John Hancock and 8 other 'signers' were sons of clergymen fathers. * * * Charles Evans Hughes, Cyrus W. Field, Henry James, the novelist, William James, the psychologist, Lyman Abbott, Edward Everett Hale, Stephen J. Field and David J. Brewer of the Supreme Court, all were sons of ministers. Inscribed in the Hall of Fame in New York are now 65 names, and of these

10 were sons of the clergy, and one was a daughter of the manse. Ralph Waldo Emerson came from a long line of clergymen, Jonathan Edwards was the founder of one of the most remarkable families in the history of the United States, Henry Clay was the son of a Baptist clergyman, James Russell Lowell was the son of the Rev. Charles Lowell, the father of Samuel F. B. Morse was a minister in Charlestown, the father of George Bancroft was the son of the Rev. Aaron Bancroft, Henry Ward Beecher was the son, and Harriet Beecher Stowe the daughter, of 'old Lyman Beecher', and Francis Parkman's father was a Boston clergyman, Oliver Wendell Holmes was the son of the Rev. Abiel Holmes, and Louis Agassiz was the son of a Protestant pastor of a parish in Switzerland. Eleven in 65 is 17 per cent. Can scions of any other occupation surpass it?"

On the foregoing facts, the *Brooklyn Eagle* offers the following comment: The sons of the manse learned "to clean their plates at table, where no scraps were wasted; to tackle disagreeable tasks unflinchingly; and to trust in Providence only for what they could not get for themselves. Thrift, industry, and self-dependence stood them in good stead."

Now, had those ministers received a "bonus", so as to have precluded the necessity of thrift, and industry, and self-dependence, is it altogether probable that their sons would have inscribed their names among the mighty? Is it not rather more than probable that the relative poverty under which many of them struggled ministered largely to their fine achievement? It may be desirable to relieve the aged minister from anxiety as to provision for his declining years, but *it is far better that the younger minister learn something for himself of hardship*, and that his children climb up from comparative poverty to the heights!

—G. S. R.

* * *

WHEN SWEET HOSANNAS RING

We were gathered around the mortal remains of a cherished friend—one of the noblest Christian women we have known, a veritable saint whose sacrificial life and gracious disposition had endeared her to many, and whose high interest in all good things was like a benison of glory. For several years she had suffered invalidism and pain, with a smile on her face and no complaints in her heart. It was the sweet, brave, patient faith of one who walks with God—yea, of one who was more than conqueror through Him Who hath loved us and given Himself for us. Her pastor was conducting the brief and beautiful service of the Church in which she was a faithful member, and after the opening passages from Holy Scripture he announced he would read a hymn which she had requested should be read. It proved to be a hymn we had never before heard on such an occasion—words that to some might have seemed inappropriate at such a time and place, but to those who understood were truly symbolical of the very essence of her sweet character, her unsullied and triumphant devotion to her Lord. The hymn she selected was No. 155 in our Hymnal, beginning as follows:

"All glory, laud and honor,
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring."

Those who knew this good woman remembered how for many years she had been a faithful servant of "the Board that cares for the children." Deeply she had loved the little folks; greatly she had prized the privilege of ministering in a work of the Church especially concerned with the welfare of the boys and girls. It seemed natural, therefore, that the hosannas of the children should have meant so much to her.

But again, this hymn is a doxology. From beginning to end it sounds the note of praise to the King. Why should we not have songs of triumph at a Christian's funeral? That is no time to talk of disappointment and defeat, of hopes destroyed or the darkness of despair. It is the time to celebrate the radiance of the Easter light, to rejoice in the victory of Him Who became King over death and the grave, and Who alone is the assurance of our immortality.

THE MORAL CODE OF THE MOVIES

It will be remembered that Dr. Fred Eastman wrote 5 significant and heartsearching articles on "The Menace of the Movies," which appeared in *The Christian Century* in January and February of this year. (Copies of reprints of these articles can be secured at 10c, or \$7.50 per hundred, from *The Christian Century*, 440 S. Dearborn St., Chicago, Ill.) In a circular letter to the readers of that journal, the editor, Dr. Charles Clayton Morrison, recently suggested that "the country should be literally flooded with the knowledge that Dr. Eastman has carefully collected and conservatively expressed." He tells of the surprisingly general response to these articles and says that many suggestions have been made as to a course of action. "Some propose a 'Clean-Movie Sunday' or a 'Clean-Up-The-Movies Week,'" says Dr. Morrison, "but everybody believes that Will Hays should make good quickly or get out. He has fooled the decent public too long already. The mentality of our generation is being saturated with sensation and its morals thrown into confusion and worse, by the shameless bombardment of youth with sex and crime stimuli at the movie houses, where no standard but the Dollar is recognized."

Whether in response to the repeated attacks of religious journals and from Woman's Clubs and other organizations, or for other reasons, the Motion Picture Producers and Distributors of America, Inc., Will H. Hays, president and Carl E. Milliken, secretary, issued on March 31 a statement with regard to their new Production Code, which was ratified by the Board of Directors, and to which they announced they publicly and voluntarily pledged themselves as a statement of principles which will "determine not only the character of motion pictures exhibited in 22,000 theatres in this country, but which serve a world audience of more than 250,000,000 people weekly."

In the spirit of fairness we print elsewhere in this issue the main professions of the Code just announced by Mr. Hays. It is at least an excellent illustration of the shortcomings of the films of the past and the present, and it is safe to say that the application of these rules would scrap a very large portion of those which have been shown in recent years. It has been interesting to note the reaction to the statement. For the first time in several years, an announcement by Mr. Hays has been taken seriously by some journals and the editorial discussion of the new proposal is at least in some degree sympathetic. Admitting that self-control intended to forestall censorship from the outside is more desirable than compulsory good behaviour enforced by the law, some seem to have their tongues in their cheeks when they wish success to Mr. Hays and his associates in this attempt at self-censorship. Others are frankly suspicious both of the motives and effects of the announcement. Anticipating this attitude, Mr. Carl Milliken says that "those who habitually fail to credit the decent motives of other people will still be cynical. Those who profit from the dubious advertisement involved in sensationalism will find some basis for attack. The significant fact, however, is that the leading producers in the motion picture industry have subscribed to and announced a Code of procedure to which they have publicly pledged themselves."

The Philadelphia Bulletin, which believes the new announcement is dictated by the "keen sense of business" possessed by the film producers, adds that what is now needed is "a ban on the growing temptation toward the use of misleading, luring, suggestive and sometimes salacious posters that frequently misrepresent the plot and picture to be far worse in imagination than it is in reality." The MESSENGER recalls previous assurances given by the Motion Picture Producers, which were conspicuous for "the failure to produce." While hoping for the best with regard to this new Code, we advise a policy of watchful waiting, to see just how much real improvement this reported action will bring about. Certainly we should be willing to lend all possible support to an honest effort.

ARE YOU INTERESTED?

Dr. S. A. Knopf, internationally known specialist on tuberculosis, reported to one of our good friends the following interesting and important facts from notes taken at the Race Betterment Conference in 1928: "(1) Every second crime costs this country \$100,000; (2) every 15 seconds it costs you \$100 for the care of persons with bad heredity, such as the insane, feeble minded, criminals and other defectives; (3) every 16 seconds a person is born in the U. S.; (4) every 7½ minutes there is born in this country a high grade person who will have ability to do creative work and be fit for leadership (about 4 per cent of all American citizens come within this class); (5) every 48 seconds a person is born in the U. S. who will never grow up mentally beyond the age of a normal 8 year old boy or girl; (6) every 50 seconds a person is committed to jail in the U. S.—and very few normal persons go to jail."

If these statistics are even approximately correct they not only explain the slow growth of moral reforms, but they emphatically demonstrate *our lack of seriousness in the presence of an urgent and inexorable situation.* We are permitting the wheels of iniquity to grind out their victims day and night, and spend most of our philanthropies in trying to minister to the bruised and bleeding victims instead of utilizing the gospel of prevention and putting the emphasis upon the proper formation of character. Why do we so rarely put first things first?

In discussing the question of marriage and divorce, *The Congregationalist* is bold enough to say that "much of our trouble has come from the fact that we have met these problems with formal laws and rules and categorical teachings, with little reference to inherent questions of duty, and love and fairness to all parties in given circumstances. The result is that we have attached tremendous importance to divorce, and the disruption of marriage, *where we ought to have attached the supreme importance to its inception, and even to incidents long prior to the actual beginning of a marriage.* . . . That divorce is an evil, socially and religiously, must be recognized. But where the forbidding of divorce would maintain a greater evil of discord and unholy living, surely there is every reason that open-minded and earnest people should face the problem of marriage and divorce courageously, and with regard for facts rather than theories. The outstanding fact in the whole problem seems to be that the Church has been weak and ineffective because it has often endeavored to apply its rules and its teachings without reference to the inward character and ideals that alone could make its rules and its teachings effective in a holy relationship of love. *Where there is no real love—that is, where each does not esteem the other better than himself or herself—there can be no real marriage in the Christian sense.* Legal marriage and Christian marriage are often wholly different matters." It is because of so many unfortunate marriages and unhappy and strife-ridden homes that many of the sad and devastating facts reported by Dr. Knopf are at all possible.

* * *

The Parables of Saged the Sage

THE PARABLE OF MURDER—ITS USE AND ABUSE

I have a friend who is a Vegetarian. And he beheld me in a Restaurant engaged in the destruction of a Beefsteak. And he set down his plate of Baked Beans and said unto me, Thou shalt not kill.

And I said, I have killed but one small fraction of a Steer, and the residue thereof hath brought joy to so many other men that I think the Steer may be glad of it. But thou art destroying the life of an hundred Beans.

And he said, That is Different.

And I said, Everything is different; yet is the Bean a

thing of life, and he who doth eat it whether on his knife or fork doth murder the Bean and cut off its hope of Posterity.

And he said, The law of God is, Thou shalt not kill.

And I said, The law of God is, Thou shalt kill every time thou dost draw breath or eat food or drink water. There be in the world four hundred millions of kinds of bugs, and it is still nip and tuck whether the more or less Human Race shall survive or the Earth shall be given over as is Ephesus and many another glorious City of the past to the Pestilential Mosquito and the Bubonic Bug and the Cimex Lectularius and the Pediculae.

And he said, I would not count that man among my friends who doth needlessly set foot upon a worm.

And I said, I learned that out of the same book, but considering what the Worms intend to do to me, and how soon they will be doing it, I am in no remorse about Worms.

And he said, Is there not room upon this ample Earth for all its forms of Life?

And I said, One hundred years ago, wise and godly men said, The House-fly is evidence of the wisdom and goodness of God, for he carryeth away the putrid leavings of thy food. Whereas the truth is that this ample Earth is not big enough for the House-fly and the more or less Human Race. And as life ascendeth, Mary's Little Lamb doth murder the tender Grass, and Mary doth murder her Little Lamb, and in due time Mary doth nourish more tender Grass which doth nourish more tender Lambs which

nourish more Marys, and so the merry round of murder doth go on.

And he said, If thou hadst been present at the dawn of Creation, how mightily thou mightest have assisted.

And I said, The same idea hath now and then occurred to me, but I do not affirm it, being modest.

And he said, In what ways wouldest thou have improved the Universe?

And I said, If I had been there and had been as now I am, a worker together with God, I would have said, We are making Man and other things with ability to take in Oxygen into the Lungs direct from the Inorganick World and without murder; and we make like provision with regard to Water and Hydrogen; come, let us make it unanimous, and equip all kinds of animal life with Stomachs which will take in the Carbo-hydrates without murder; it will require little change in our Creative Machinery, and we can limit the forms of life and not have big Fleas with little Fleas to bite 'em and these with others *ad infinitum*.

And he said, Would thine have been a better world than this?

And I said, I am not sure of that, and I accept this one on faith, and am trying to mold it nearer to the heart's desire. Margaret Fuller, in her Flamboyant Feminism, proclaimed, I accept the Universe; and Thomas Carlyle said grimly, Egad, she'd better. I have accepted it, more or less under protest; and few men are getting more fun out of it.

So we paid our checks and passed out, each in his own way to make the best of this murderous and blessed world.



Messages For The Eastertide



EASTER

CLEMENT W. DECHANT

Easter is the Festival of Spring, uniting all humanity everywhere, from the beginning of time until now, in a common hope, a common joy, a common peace.

Mankind has always heralded the end of winter and the coming of the warmer days which promise seed-time and harvest. Mankind has united in making the Spring season a festival. No other season so unites. There is no other universal festival stretching back into those dim beginnings. Easter is the universal festival of common hope.

Balmy days new-course the blood. The air is new-charged with melody from a thousand feathered throats. Blossoms bring forgotten fragrances and all life pushes to a bud. The re-born heart of mankind, for the very joy of living, sings. Easter is the universal festival of common joy.

In the springtime, as in no other season of the year, humanity feels the presence of God, whatever His name or sign. He is in His universe. Everything is all right, He watches, He is working, He lives, He cares. Peace floods the human heart. Easter is the universal festival of common Peace.

Easter shall be the Festival of the Risen Christ, uniting all humanity everywhere in a common hope, a common joy, a common peace.

The Christ is as the Spring. What more is Jesus? Is not the story of Spring the whole story of the Master of Men? He found humanity wintry and cold. He told the world it need not so remain. It could rise to greater, greater, greater life. "Be ye therefore perfect," He said; and gave to the world a new hope.

He freed mankind from bondage. He forgave. He released mankind from the power of sin and in the new hope for a full, free life: "These things have I spoken unto you that My joy may be in you and that your joy may be made full," He said.

A man of sorrows, the sorrows of humanity, and acquainted with grief, the griefs of the world, He called to

all men everywhere: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And again, "My Peace I leave with you," He said.

In Jesus the Christ, Easter, the festival of never-dying, never-killable, reawakening Love, must unite all men everywhere in a common hope, a common joy, a common peace.

If the Christian Church, Roman, Greek, Anglican, Evangelical, would re-raise that Spirit of the Christ, call it forth from the rock-bound tomb wherein it laid that Love, and share it with humanity, Easter would unite a yearning, hoping, needing world just as surely as does the Festival of the Spring. *Easter ought to raise the dead.* The Christian Church, with the Christ, can bring to pass even so stupendous a miracle by the grace of God. Why not?

Philadelphia

THE LAST ENEMY

ADDISON H. GROFF

Love takes her stand with Jesus by the empty tomb and sings a song of triumph in the very citadel of death. This is ever love's way. She refuses to accept defeat. Death claims to be final, conclusive, and irrevocable, and insists on the privilege of the last word. That word is "forever"—and coming from the lips of such a speaker it strikes terror to the soul. All is now lost. Ear forever deaf, tongue forever voiceless. Above the door of the silent halls of death sits the raven croaking his heartbreaking dirge of "Nevermore."

Love refuses to make terms with any such pretender to the throne of life. "Thus far and no farther," are words that hold no terror for love, for she knows no barriers, no frontiers, and no boundaries. She is continually transferring men from the "lost" to the "found" column. She erases the word "death" and writes "sleep" instead. Among the tombs of life she walks unafraid and inscribes upon the melancholy stones her words of hope. Love never faileth. In the midst of a world of death, mental, moral, social and physical, she claims the last word. She is forging the key that will some day unlock every tomb where

human souls lie buried, in sin, in sickness, in social ruin. Before her voice some day all the prison walls shall fall down and her unfailing labors shall some day close forever the gateway to the Underworld. Love hopeth all things.

Death sometimes seems to smile, and almost seems at times to kiss his little ones to sleep like a mother, granting to the weary traveler rest, and to the hero immortality. Only when Lincoln lay "fallen, cold, and dead," did he become "the man for the ages." But the smile of death is deceitful and full of guile. Only the fool can ignore its menace. Either death is destroyable and is to be destroyed or it is indestructible and will destroy us. Where will you and I be a thousand years hence? We shall be forgotten. Our children and our children's children will be dust and ashes and our resting places unregarded and unknown. Our very speech may be one of the dead languages. In a million years the very planet on which we live may be dead, its streams but solid ice, its forests turned to stone, all hearthfires long since gone out, and on some barren plain the naked bones of the last man looking up at the unregarding sky he once foolishly called heaven. "And all the hopes and fears, sighs and heartaches, love so true and warm, shall be as if they had never been."

Such is the picture as painted by some scientists, the "men who know." Love walks up to this canvass and overpaints the scene with the glowing colors of a new heaven and a new earth. She pictures the day of happy reunion with those loved long since and lost awhile and sees down the years not the tragic end of a sad story, but "an Angel standing in the sun."

"The last enemy that shall be destroyed is death." Yes, even this last enemy shall yield his sway to the Lord of Life. Standing once bowed in sorrow in the shadow of the Cross, we now uplift our heads amid the Easter glory and follow where love leads—on to Victory.

Quarryville, Pa.

NEW LIFE

PAUL M. LIMBERT

Some years ago there appeared in a well-known magazine the record of a personal experience called, "Twenty Minutes of Reality." The writer was a woman who had been seriously ill and was imprisoned for many weeks within the walls of a sick room. At last the day came when she could again see the outside world. It was a dull day in early spring; above was a gray sky, and below only the brown of winter. But there came flooding into her consciousness a vivid joy in everything. People walking by in the street seemed so interesting and lovable. The little sparrows that flitted about seemed to be part of the divine harmony of life. The convalescent thrilled with the joy of living. Had she experienced reality? She had come to life afresh, with undimmed eyes, and she found it good.

The heart of the Easter message is a fresh outlook on life, a new power of life. The buds and blossoms, wakening from a long winter's sleep, shout this message of new life. One feels like singing with Tennyson:

"Summer is coming, summer is coming,
I know it, I know it, I know it;
Light again, leaf again, life again, love again—
Yes, my wild little poet."

To the disciples, stunned by the crucifixion of their Master, the experience of the living Christ came to change their doubt into assurance and their gloom into joy. Writing later to the Christians at Corinth, Paul expressed the central message of the Resurrection in these words: "If any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new."

There is no idea more paralyzing to the spiritual life or more inconsistent with scientific fact than the old dogma, "Human nature cannot be changed." How can those who call themselves Christian excuse personal shortcomings or social iniquities by this pessimistic view of human nature? The very heart of the Christian experience, to which countless testimonies can be borne, is that human nature can be changed. "If any man is in Christ, he is a new creature."

Life is better than we dreamed if we have caught the vision of Christ. Not that the ugly facts of life are overlooked; but our eyes are so much more open to the good and beautiful and true in the universe. Human beings seem so much more lovable and valuable when we look at them through the eyes of Christ. God is so much more real when we have seen Him in the face of Christ and have ventured to live in accordance with this knowledge.

It was not a new world which the convalescent saw when she looked at life afresh; it was not a new Jerusalem which the disciples entered when they returned after the experience of the resurrection; it was not a new world upon which Paul opened his eyes after his experience on the way to Damascus. That which was new was within: a new attitude, a deeper insight, a changed outlook on life. It was a "new creature." As the butterfly escapes from the cocoon which bound it, as the chick breaks from the shell which enclosed it, as the green blade pierces the earth which covered it, so may the one who is "in Christ" break from the fetters which hold him down and gain a new spirit, a new power and joy. The unlimited resources of the Living God surge about us and within us; what would happen on Easter Morn if we opened the sluice-gates and allowed this reserve power to be released within us?

Franklin and Marshall College, Lancaster, Pa.

JESUS LIVES!

J. ALBERT EYLER, D.D.

I have been thinking much, in this Pentecostal Year, of the use which the first preachers made of the cross and of the empty tomb. Especially have I been impressed by the fact that the use made of these things before the end of the first century was exactly the reverse of the use made of them at the beginning.

We find the cross in every one of Peter's sermons. He held that cross so high, he made it look so horrible and he wrote over it in such unmistakable terms the story of the Jews' guilt in having nailed to it an innocent man, that every Jew must have seen in the cross a finger, pointing at him, and must have heard in his soul a voice saying, "Thou art the man."

And then Peter led those conscience-stricken Jews out to Joseph's garden and showed them an empty tomb. In substance he said to them, here is where they laid Him, this Jesus, whom ye crucified, but God has raised Him up and has made Him to sit at His own right hand. Therefore because this Jesus, of whom ye sought to make an end, *lives*, ye are of all men most miserable.

I take it, therefore, that it was not the vision of the horrible cross, nor the sure conviction that they had nailed Him upon it (they might have been proud of that), but it was the thought that He whom they had thus wronged, *lived*, and stood in judgment over them that made those Jews, by the thousand, fall upon their knees and cry out: "What shall we do to be saved?"

Later came Paul, the great preacher to the Gentiles. In preaching to these he brought a message not to men who had nailed their Lord to a cross, but to men who had never known their Lord. These he fascinated and thrilled with the thought that Jesus, the most marvelous personality that ever was upon the earth, though He met with an untimely death at the hands of wicked men, had triumphed over death; that *He lived* to comfort and strengthen His followers and to give them power over all the enemies to which flesh and spirit might be heir. Men flocked to his standard; were proud to be called by the name of Christian; suffered gladly every manner of indignity and torture for their faith in Him because they believed that He was looking on and that therefore the sufferings of this present time were not to be compared to the glory that would later be revealed. It is little wonder that to such folks Paul said just the opposite of what Peter said to the Jews. Little wonder that Paul said, "If Christ *be not* risen from the dead, then are we of all men most miserable; then is your faith vain, and our preaching is also vain."

But, be it noted, that he who staked everything upon the

resurrection, who felt that everything else was empty and vain and hopeless unless the resurrection were a fact, gave expression to the sure conviction: "*Now is Christ risen from the dead and become the first-fruits of them that slept.*"

In this particular year, when we are seeking for something of which to get hold that we might use it as an instrument of power in causing men to repent and in bringing them to a finer loyalty to Jesus, it might be well to remember that in the long ago the simple assurance: "*Jesus lives,*" was enough to break the hearts of the wicked and to steel the hearts of the faithful.

Who knows but that, if, at this Easter time, as we walk in the Garden, we are filled with the assurance that the tomb is empty, that Jesus *lives*, and hand on that conviction until it burns itself into other hearts, it would work again in bringing sinners to repentance and in bringing strength to the faithful?

Bedford, Pa.

THE VICTORIOUS LIFE

ALBERTUS T. BROEK, D.D.

The implications of the Resurrection are so many that it is difficult to catalogue them. To Peter, the empty tomb meant a revival of *hope*. On Calvary's hill his hopes had been blasted. But when the message, "He is risen," fell upon his ears, hope was revived. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

For the Apostle Paul the Resurrection sounded the note of *victory*. It is well to remember that Paul had seen Jesus not as the other Apostles had seen Him. In that vision that was so real to him, but which he could not explain, he saw not the Christ despised and rejected, but a glorified Saviour who had overcome every foe. Christ had encountered the fierce storms of life, and had suffered at the hands of His fellow men. He had met death itself. But he had conquered every foe.

This fact impressed itself upon the great Apostle to the Gentiles. He had searched for a philosophy that would satisfy his heart and mind. He had failed to discover it in the theories of the Greeks or in the teachings of his fathers. But when he saw his glorified Lord, he found a full satisfaction for his longings. Christ had lived the victorious life, and that life He was ready to impart to His followers.

Easter therefore comes not only with its assurances for the future, but with its note of encouragement for the present. Have you found life hard and the days filled with trouble and anxiety? Have you been tempted to give up the struggle? Easter comes with its message of hope for tomorrow and strength for today. For in all the bitterness of life we are more than conquerors through Him that loved us. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Reading, Pa.

THE TRUE EASTER

By PAUL T. STONESIFER

It is strange that the English name for the most ancient and significant Christian festival should be derived from Eastre, the pagan spring-goddess. Alone of our holy days "Easter" has no Christian connotation. And the spirit of Eastre dominates much Easter-keeping. The purely animal joy in the reviving year is of her, and she makes her name-day so profitable for the milliners. One fears that our many Church-members who never darken Church-doors save at Easter are really worshippers of the spring goddess. Their Easter text is, "The time of the singing of birds is come," rather than, "If ye then be risen with Christ, seek the things that are above."

Those for whom comparative religion means only comparing the higher with the lower tell us that Easter is well named, since the Resurrection is but one of the many myths

of the spring; that in Nature we fancy we see God. Not so; in God we interpret Nature. Save for the innocent and the thoughtless, the spring-song has an undertone of sadness:

"And this reviving Herb whose tender green

Fledges the River-Lip on which we lean—

Ah, lean upon it lightly! for who knows

From what once lovely Lip it springs unseen."

"He went out bearing the cross unto the place called the place of a skull—Now in the place where He was crucified there was a garden." The gardens of earth grow in the place of a skull, and amid the lush greenness of spring the new tomb opens. A great stone lies upon the thinking heart even in the garden, and unless rolled away by angels mocks at the thrill of a body akin to itself.

The miracle of Easter springs not from the earth but descends from Heaven. The true joy of Easter is not that which we share with the brutes, but that which we learn from the angels: "He is not here, He is risen; because He lives, ye shall live also." There is eternal spring on the banks of the River; the trees that grow in that soil yield fruit every month. The true Easter is not reckoned by a calendar, nor yet by sand high in life's hour-glass running by the pressure of its own weight, but by that singing gladness which the Magdalene knew when in the dewy sweetness of the garden she saw that the Christ is eternal, and cried out in the joy and peace of believing, "My Lord and my God."

Mt. Pleasant, Pa.

WHO MAY SEE THE RISEN CHRIST?

W. STUART CRAMER, D.D.

We think too much about the resurrection as if it just happened; as an event; as a spectacular event. We do not think of it enough in connection with the personal circumstances which made it possible to the experience of the disciples and others. Let us, then, in this brief meditation, endeavor to enter into the resurrection of our Lord with a sympathetic understanding of those who witnessed the first Easter.

Think of the disciples of Jesus, then, in their three years of intimate fellowship with Him. They were deeply impressed, at every turn, with His godly spirit, both in His words and in His conduct. He spoke as never man before Him spoke, and He did that which none had ever done before. In His life there was a spirit that was not of the world. His disciples had learned to love Him as one who was more than brother. They loved Him as their Saviour.

Now right in the midst of this sacred fellowship there came the time when He, whom they so loved and trusted, became the victim of envy, jealousy, hatred, and bigotry, and suffered the cruelty that those deadly enemies in the human heart are capable of inflicting. This they also witnessed. But what effect do we suppose it had upon their own spirits? Try to put yourselves in their place. They left all to follow Him. They loved Him with the best and truest love with which the human heart is capable. They were simple men who had no access to the political influences that might have at least given him a fair trial. They were too guileless indeed to think of this. He gave them a capacity for love and loyalty, that no other could give.

What then do we suppose it meant to these men,—and the women, who, too, shared their devotion to Jesus,—when He was snatched away from them and became the victim of His enemies? What was going on in their spiritual natures? They were defeated by the world too. It was a spirit-racking experience. They could not turn to their old friends whom they had left to follow Jesus. They could not turn to their native religion for comfort. They could not turn to their country. They were helpless. But what do men do when they are conscious of such defeat? *They fall back upon God.* They give themselves up to His mercy. They open their spiritual eye to His approval and open their soul to His revelation. They are capable of seeing spiritual realities that they never saw before. This is why they saw the risen Jesus.

We have no record that Jesus was seen after His resur-

rection by His enemies. He was seen by His friends. He was seen only by those who had in their soul the seeing-capacity for spiritual things.

In view of these observations then let us ask, Who are in a position to enter into the Easter experience? Who have the capacity to see the risen and Eternal Christ? The vision of His resurrection is the fruit of the devout life of him who has yielded himself to His righteousness and His spirit, the believer whom He has won by His Divine personality.

Lancaster, Pa.



AN EASTER THOUGHT

AARON R. TOSH

Many beautiful thoughts are awakened during the Easter season as we contemplate the risen Lord. Hope deferred maketh the heart sick; at Easter time the hope is realized and the heart rejoices. The faith which had become clouded with doubt, now becomes a song of victory. The love that was expressed in sacrifice has come to its own in the fullness of a glorified life. The fruition of faith, hope and love, is immortality. "Oh Death, where is thy sting? Oh Grave, thy victory? Thanks be to God who giveth us the victory through Jesus Christ our Lord."

Attempts are frequently made to bring immortality to light through argument. We state the fact of God, Himself. Back of design is the designer. Back of the machine is the Master Mechanic. Through all of life runs purpose. The poet is moved to cry, "Thou madest man, he knows not why; he thinks he was not made to die." Or the fact of the universal belief in immortality, is used as a proof. The Indian has his Happy Hunting Ground; the Egyptian preserved his dead by a secret embalming process. Today, one can see the mummy of Rameses II, the Pharaoh who would not allow the children of Israel to leave his land, in the museum at Cairo. The idea of the transmigration of souls, held so strongly by scholars of the East, reveals the belief of the persistence of personality under changing forms. The fact of injustice and the incompletion of noble effort, demands another realm where life can be brought to a satisfactory completion. If it be incompatible with our thinking that the problems of life remain forever unsolved, how much more so with the Master Mind who commands men to do justly, love mercy and walk humbly. Again, some feel that the longing of the individual soul is itself assurance of immortality. To combat this idea we hear the statement made, "Virtue is its own reward." An interesting illustration of the fallacy of the foregoing is that of the man who made a noble effort to rescue a number of people from a fire in a shore resort hotel. After saving 15, he lost his own life. What virtue or satisfaction to him if

this life ends all? Then there are the facts of nature. The resurrection of life during the Spring season; the transformation of the moth into the butterfly. There is the physical law of the conservation of matter and so on. But are all of these facts cited, proofs of the immortality of the soul? Many are contrasts and analogies. The ultimate proof rests not with argument but in life. Faith is the organ of spiritual growth and knowledge. Spiritual things are spiritually discerned. The most convincing proof is the possession of the spirit of Christ. Not the argument for God, but the experience of God in Christ. Let that mind be in us which was in Christ Jesus. That kind of life is eternal. He is the miracle of life. Life itself, however, is a miracle. To live again under different forms and conditions, is no more miraculous than living now. The unborn child does not realize that it is unborn; that it is on the threshold of a richer and fuller life; how like it are we. Hence Jesus says that if we are to come into the Kingdom of God, we must be born again. Paul tells us that if we are in Christ, we are new creatures. Jesus had a right to ask men to follow Him. If we strive to reach the state of St. Paul, who said, "I no longer live, but Christ liveth in me," then we can talk with assurance about the Father's House with its many mansions; we have put on the garments of immortality; we are clothed from above, and time and space give way to love and God.

Philadelphia

RESURRECTION—WHEN?

T. C. WIEMER

At the Easter season our thoughts naturally turn to the resurrection story. Resurrection is a great word. It has a power to stir the mind, a charm to quicken the imagination and an attraction to draw the heart. No Christian can repeat that sentence of the creed which says of Christ, "the third day He rose again from the dead" and then add that triumphant utterance of faith, "I believe in the resurrection of the body," without a great thrill of joy and hope.

But that does not exhaust the meaning of the resurrection. It is more than a sublime event that has taken place in the past. It is more than a glorious hope of the future. One of the most curious characteristics of Christian history is the tendency to transfer the great events of religious experience from the present to the future; from this life to another; from what is near and sure to what is remote and indefinite. Just recall the great words of religion—Salvation, Redemption, Sanctification, Judgment—they all seem to carry us from this world to a future heaven or hell. The same fate has befallen the warnings and promises which make the theme of Easter. Eternal Life, Immortality, Resurrection—all these majestic conceptions seem to invite us to the meditation of that mysterious world which lies beyond the grave.

Yet these anticipations of the future, with all the problems they suggest, are in the New Testament quite subordinate to another conviction which the Christian world has been slow to receive. It is the assurance that eternal life is, after all, not primarily a hope to be cherished in the future but an acquisition to be attained in this present life; that the largest message of Jesus is not to tell us *how long* life lasts but *what* it is; that immortality is not *quantity* of life but *quality* of life.

It is exhilarating to look back across the centuries and sing, "Christ is risen; Christ is risen;" but it strikes a much less jubilant note to ask, "am I risen with Christ? Have I attained unto the resurrection? Am I alive or am I dead; and if I am alive, how much alive am I?" Yet this is in fact the primary question of the day and it is not so strange or remote as it at first may appear.

Dorothy Canfield sets this truth in a memorable sonnet:

"We call this time and gauge it by the clock,
Deep in such insect cares as suit the view,
As whether dresses fit, what modes are new,
And where to buy and when to barter stock—
We think we hold, based on some Scripture rock,

Claims an immortal life to press when due,
Imagining some door between the two,
Our deaths shall each, with presto change, unlock.
But this is also everlasting life:
On Monday in the kitchen, street or store

We are immortal, we, the man and wife,
Immortal now, or shall be never more,
Immortals in immortal values spend
These lives that shall no more begin than end."
Glenside, Pa.

The Revealing Power of the Son of God

(A Sermon Preached in the Broadway Tabernacle Church, New York City)

THE REV. RUSSELL J. CLINCHY

Romans 8:19. *For the earnest expectation of the creation waiteth for the revealing of the Sons of God*

At the time when the Coliseum in Rome was crowded with 80,000 people watching the gladiators fight, when the palaces and hovels of the city were filled with men and women engaged in the pursuit of pleasure and in the gratification of the senses, when the Roman legions had conquered all of the known world, and when force ruled supreme, there swept out of the East the story of Jesus, who had been crucified.

There is no sign that the crowd ever paused to listen, but here and there a man and a woman felt the power and understood the meaning of it, and were drawn to it. They listened to a certain way of living life, to the story of one who had taken the way of goodwill and righteousness and truth, and finally had gone, unafraid, up a hill called Golgotha, upon which was set a cross. It conquered their minds and their wills, thrilled their imaginations, and flung them into a great endeavor to do what Jesus had asked men to do. And so there grew up a small company of those who attempted to live in this new flaming spirit.

But it was a terrific struggle, and the odds were very much against them. They began to wonder if all it was costing was worth while. They questioned whether it was best to follow a course which was so different from that of the great throng. Every one else was making a Roman holiday of life, and their efforts to follow Jesus seemed like an attempt to dip out the Mediterranean Sea with a teaspoon.

In this hour there came to that huddled, suffering group in Rome a letter from across the Aegean Sea. It was from a man who was an intellectual and spiritual giant, whose name was Paul, but one who was going through the same experience which they were enduring. It came like the voice of a man who has gone ahead in the darkness to find the road which has been lost, and who calls back with a cry of joy that he has found the way.

This is what he wrote: "The earnest expectation of the creation waiteth for the revealing of the Sons of God."

That is that the earnest expectation of the creation to know its destiny, to know the answer to the question "what is life for," the answer to the query of men, "How shall we live our lives," can only be revealed in truth by those who have struggled to become sons and daughters of God as Jesus asked us to do.

For the whole creation of God has an earnest expectation, a longing. If there is any one thing at all apparent in the life of our world it is that the creation of which we are a part is earnestly, and anxiously waiting for someone to reveal to it its true destiny and its essential purpose.

The nations of the world feel this longing. When a great civilization such as the Roman Empire breaks and falls, it is not because it chose the road of licentiousness and evil consciously, but rather because it was seeking a way to live, but never learned the way, and so took the road which led to destruction rather than to life. It sought its destiny, but failed to reach any destiny, because the Roman people had never had revealed to them a

course of life by which they could live. And one has only but to let his glance fall upon the nations of the world today to understand how terribly our times needs to know its destiny. We cannot escape from the picture of the nations of Europe, panic-stricken with fear of each other, each one bloated with ambition for more power and wealth for itself, all of them trembling with a hand upon their swords, knowing nothing of a way which might quiet their fears. Or there is Asia, the vast unknown quantity of the future. All we know about Asia, is that it will write the whole story of the world's history two centuries from now, but that is enough to make us pause in contemplation. There is China, seething with fermenting new life, capable of taking any way; Japan learning the tricks of the materialistic Western world; Russia, a nation of 186 million illiterate peasants making the most stupendous social experiment in all mankind's life; and India seething with racial and religious feeling. And then, America, our land, facing probably the greatest problem of them all, set high upon a hill with all the kingdoms of the world in sight, being tempted by the evil powers of all the universe to forsake her birthright and to bow down and worship the gods of selfishness and greed and power, yet longing to have some voice call her to be the savior of the world, to be the true land of all the free, the unselfish, the dreamers, to be that which God intended it to be. The whole creation of the nations of the world live in an earnest expectation of a revealing light.

Society seeks to know its true destiny and purpose. We need only to consider the problems of poverty, marriage and divorce, the industrial revolution, and the divisions between urban and country life, to know how this social life of which we are a part stands almost helpless, not knowing the way to a satisfying conclusion, calling for some one to lead the way. We know that it has been the inability to fathom social problems that has caused the ruin of so many promising civiliza-

tions, and that ours cannot hope to be an exception. It is that which society is facing today in an earnest expectation that the light may dawn.

But individual personalities are waiting just as truly. The question of personality itself, of what it is, of its genesis, of its behavior, of its appetites and desires, and the concern with which we view its deterioration on one hand and its wastefulness on the other, all make us pause as individual personalities and seek for some light upon our way. The cry of the ancient seer, of "What is man that Thou art mindful of him," still lies in our thoughts, and we yearn for the answer.

All this life of ours has an earnest expectation that someone, sometime, will be able to reveal its destiny to it, to show it, by precept and by example, what this life of ours was meant to be. And here is the ringing word, "The earnest expectation of the creation waits for the revealing of the Sons of God." It is theological language Paul is using to present the suggestion that the creation can only find its true destiny and meaning through the light shed by those minds and hearts which have entered into the mind and heart of the God out of which the creation grew.

The Christian presents this interpretation to the world and asks men and women to enter into that sonship with God which will enable them to give light and guidance to their generation and so to mankind. In this there are no barriers of race or creed. It is sonship with God which is the criterion of value and usefulness, and not a man-made nomenclature. And the men and women who achieve this relationship with God will be lives who have achieved this possession through certain experiences of life. To create lives with such capacities and such potentialities is the function of religion.

I.

For the sons of God will be those who have found the reality of God beyond their mental projection of a God. Psychology has taught us the truth that man always has, and always does, project a mental conception of what he deems God must be in forms of his need, his experience, his desires and his dreams. He knows that there must be a God, and that he must have relationship with that God, and so, according to his state of life and experience, his mind projects a God, and the image is the sun, an idol, a golden calf, a fire-consuming Moloch, a ruthless heartless judge, or a spiritual being who has the soul and nature of a father. But whatever it is, it is the projection of the highest and holiest thought of what man, in his age and time, has been able to conceive. We have as many conceptions of God as there have been times and conditions of men. But the tragedy of the world lies in the fact that men have given their projection of God to the world instead of finding the reality of God. And so mankind has stumbled along believing that it was safe as long as it had a God which had grown out of its imagination.

But now we know that we must pass beyond that into reality. We are the chil-



dren of those who have traversed the long hard roads of time and we have their bitter experiences to build upon. We now know that mere ideas of God, no matter how sacred or sincere their origin, can neither guide nor save us. What life now demands of us is that we must pass on from the illusions of man-made Gods, and search for the reality of that God who really exists, no matter what may be the road or experience by which we shall find Him, and then enter into such consciousness with the real God that we may be enlightened with a light that shall enlighten the creation.

And we shall be enabled to tell when this has happened. There is a fascinating story in one of the ancient books of the Hebrews of a man by the name of Jacob. Because of a restless and roving disposition, and because of a way of life which was interspersed with good and bad deeds, he came to an inevitable reckoning with his brother, and he then knew that he could not meet his crisis without contact with the reality of God. No mere idea of God could satisfy. And in Oriental imagery the story is depicted to us of that agonized man wrestling with the angel of God, clinging to Him relentlessly until he knew His reality. And the story closes with the words that as Jacob left the place he "limped with his thigh." He had wrestled with God and had proven Him, and he bore away with him the mark of his experience in his limping step.

That is what we are looking for, the mark of the reality of God. Never again will a mere acknowledgment of God satisfy us, never more will lip service to an idea allow us to think we have found the light. Life is not interested in the particular name we give to God. It does not care whether we theoretically believe in Him or not. It cares nothing about the ceremony with which we approach Him. It wishes to know whether we have found Him at some Bethel of our own, felt the touch upon our minds and bodies of the living and eternal God, and are able to say,

"I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

II.

The son of God will also be one who has created a capacity within himself for moral optimism. For the facts of life, beheld without blinders and without the rose-colored glasses of inexperience, inevitably have the tendency to lead us toward pessimism. Human nature is so frail, we watch it break in others, and in ourselves, under the slightest provocation. As we see the selfishness, the greed and the weakness of men and women, we are led to wonder if there is anyone who could not be bought with either money, or prestige, or flattery. We are led to doubt if there is any real altruism in the world.

It also appears as though life goes through cycles of good and bad, of accomplishment and defeat, and there is no

"THE SHIP"

I am standing upon the seashore.
A ship at my side spreads her white
sails to the morning breeze and starts
for the blue ocean.

She is an object of beauty and
strength, and I stand and watch her
until at length she is only a ribbon
of white cloud just where the sea
and sky come to mingle with each
other. Then some one at my side
says:

"There! She's gone!"

Gone where? Gone from my sight
—that is all. She is just as large
in mast and hull and spar as she
was when she left my side, and just
as able to bear her load of living
freight—to the place of destination.

Her diminished size is in me, not
in her, and just at the moment when
some one at my side says: "There!
She's gone!" there other voices ready
to take up the glad shout, "There,
she comes!"

And that is dying.

—(Author unknown.)

such thing as steady progress. H. G. Wells has enumerated fourteen separate times when civilization has grown, developed and flowered, and then slowly began the process of decay, until it died, and the process had to be begun all over again in some other people. What we become afraid of is that we, too, are only struggling up the same old hill of experience, only to inevitably find that we have exhausted our resources when we reach the top, and must of necessity watch our civilization follow the course of all others into oblivion and the history books.

How the creation does wait then for the enlightenment of those who have achieved the capacity of a moral optimism! For life can never be saved and redeemed by those who have been made pessimists by the facts of history. It can only be given the vitality to live by those who, knowing the bitterness and reality of all the experiences of life, have also learned the truth that there is an inevitable immortality in goodness and truth, and that the darker and bitterer the experience the surer is the birth of a new life.

That is the sign of, as well as the capacity which comes from being, a son of God. One is a son of God when he has stretched his faith out through the darkness until it rests on God and there he has found that goodness and truth are imperishable and undefeatable and live with an endless life. Therefore those who live in these realms are not the victims of cycles nor disaster but are dealing with immortal verities. That was the distinctive spirit of Jesus. Human nature all about him could break, the sinister forces of greed and evil could grow powerful and triumphant for the day, and finally a cross could block his path, but on it, in the darkness

of the night, he could say, "O Father, unto Thy hands I may commend my spirit, for such things are safe in the ways of God."

III.

But we shall always need to remember that the only lives who can show others the light, and so be their leaders, are those who have suffered. For the willingness to bear suffering for the sake of others which might otherwise be forgotten is a God-like quality, and those who would have kinship with God must find this capacity. It was not simply theological thinking which led both Jewish and Christian theologians to speak of a suffering God, but rather the inevitable experience of life. Men knew that a God who did not have the capacity for vicarious suffering was a useless God, one with whom mankind could do without. It was only a God who, though he could be free from suffering, voluntarily assumed it and bore it for His children, to which the men of those ages, as well as our own, turned. Our idea as to the forms which God's suffering took may have changed, but time has only deepened in us the conviction that God bears the suffering of the world, that the death or defeat of a good man breaks his heart, and that the waywardness and need of one of His children sends Him far down the road of life to find him and to minister unto him.

Then if we are to be sons and daughters of God we shall need that capacity. That does not mean that life must be lived in the valley of the Shadow of Death. Life, for those who live in the mind and spirit of Jesus, is too holy and great a thing to be expressed other than in boundless joy and freedom and in words of awe; life that has no limits to its possibilities for the richest and freest living. But it is life which, knowing all this joy, voluntarily desires to be one with God in sharing the burden of the world.

That is the Atonement. The atonement is not an ancient theological dogma, but the reality by which we live. For we are moved, and led and saved, not by precept nor admonition, but by one who suffered for us when he did not need to. We shall never be able to lose our sense of sonship with our fathers and mothers, not because of law, not because of what they tried to teach us, but because through long years they gave money and strength and time which they might have had for themselves to us, and now we know we are their sons and daughters.

This is the road to sonship with God, and to the saving of the world. Only in the measure that we voluntarily assume suffering and burden for others do we know God. Those who willingly suffer for humanity, those who lay down their lives for the world, they are the ones who show that the Atonement is not a dusty doctrine, but is the way by which all life is saved and made new, and is the road by which men and women may enter into that relationship with God that Jesus knew, and into that ability He achieved of revealing to the creation of God its destiny and its purpose.

And a Little Non-Christian Nation Shall Lead Them

By J. H. STRING, D.D.

Put on your glasses and read this: "The union of all Reformed and Presbyterians." This was a union that was effected as early as 1887. On page 30, of "Fifty Years of Foreign Missions," Dr. David B. Schneder records that our union with the Presbyterians was formed in 1887, in these words: "Moreover, the Reformed Mission had become a part of the union of all Reformed and Presbyterian Missions which co-operated in establishing the one native denomination called the Church of Christ in Japan."

Notice two things. Both dropped their historic names. It gave them an undivided front to present Christ in the Sunrise Kingdom. Every pastor and lay member interested in Church union deplors the weakness our divisions are to us. All feel that the Church, facing as it does such tremendous issues of our times, must have the strength of unity. It was once quite common to be told that "we have the heathen at home." We have worse. Not a few sermons being published today disclose that we are staggered by people laps-

ing into a stark paganism. If unity was the need in Japan, how much more is it needed where the people live who send missionaries to Japan?

We have more union than we are aware of. We have a measure of union already. We are one of the number who make up The Alliance of the Reformed Churches Holding the Presbyterian System. In meeting with them for years, in co-operating with them in many activities, the ministers of these bodies have come to know how much alike they are and how much they

like each other, even to thinking the Pennsylvania German inflections and the Scotch burrs are from the same roots. Perhaps the fine relation in this alliance, and the historic likeness, accounts for the Reformed and Presbyterian ministers of all kinds meeting in one Ministers' Association, as in Cleveland, St. Louis, New York and elsewhere. Then, too, what a lot of Reformed Church members in Presbyterian Churches are there because the pastor said the Reformed and the Presbyterian Churches are the same. And not a few Presbyterian Church members are in Reformed Churches because the pastor said the Presbyterian and Reformed Churches are the same. Both of these pastors, with one another's people, glowingly tell how we are virtually one, as we all belong to The Alliance of Reformed Churches Holding the Presbyterian System. One of the

results of this, a logical result and a good result, is that we have many Reformed people in Presbyterian Churches and many Presbyterian people in Reformed Churches agitating union as fervently as the ministers in the Reformed and Presbyterian Ministerial Unions.

Therefore, it seemed most fitting for the United Presbyterians to call all of these participating Churches in the Alliance to have a conference with a view of uniting, and it was gratifying that the five largest entered so heartily into it, the Presbyterian Churches, for convenience referred to as North and South, the United Presbyterian and the Reformed Churches, formerly the German and the Dutch. This follows well the union spirit now throbbing in all the Churches, "that all of those which are most alike should first unite with each other."

The truth of the whole matter in this Reformed and Presbyterian union is, that we already have it; and in the measure so far agreed upon we are living and working together in it. Any further union will simply mean the increasing of the measure of that agreement by what all representatives at the recent conference asked and felt was the **only thing now in the minds of the members of the Churches—complete organic unity**—a unity that disposes of even the least apparent separation or division and a realization of a oneness in Christ in behalf of a world away from Christ.

Why not complete this union that we, in a measure, already have? It is the idea of union which we are best acquainted with and which to so very many has already been found congenial.

Psychology in Service of the Soul

By *Leslie D. Weatherhead*. Foreword by *Dr. John Rathbone Oliver*. New York: The Macmillan Co., 219 pp., \$2

Reviewed by J. A. MAC CALLUM

It is a truism to say that there is nothing in this world more certain than change. The observation of Heraclitus, the Greek philosopher, will never be obsolete: "All things are in motion." This applies to religion no less than to physics or any other field of human interest or experience. Yet large numbers of good people are so naive in their thinking that they believe that religious truth is rigidly static. "It was good for Paul and Silas, and it's good enough for me." As a matter of fact, he who makes that declaration thereby reveals that his acquaintance with those worthies of a distant time, and particularly with Paul, is tenuous in quality. A modest measure of attention and analysis will show the expansion of Paul's thought as his experience deepened. The emphasis of the Christian pulpit today is widely different in many details from that of a generation or two ago. Religion, like every other phase of life, is colored by the nature of the milieu in which it has its being.

These reflections are prompted by Mr. Weatherhead's book bearing the somewhat cumbersome but definitive title, "Psychology in Service of the Soul." Any open-minded clergyman of the older generation who reads these arresting chapters will find it difficult to suppress his envy of the youth who is about to engage in the cure of souls. The young theologian of today, equipped with such knowledge and insight as this volume suggests, has the opportunity within his reach for a far more effective service in dealing with personal problems than was possible for the generation of clergymen who are passing from the stage. There is no exaggeration in saying that Mr. Weatherhead's position marks as great an advance over the methods of the religious adviser of fifty years ago as that of the physician of today when compared with his prototype of that time. He introduces us to a world not even dreamed of by the

theological preceptors of our grandfathers' day. The key to that world is found in a single word, psychology. Herein is the explanation of many a perversity that was blindly labeled original sin before men began to explore their mental processes and to try to discover the mysteries of the mind.

Mr. Weatherhead is a Wesleyan minister in Leeds and a popular preacher, in the better sense of that abused word, with an evening congregation of from 1,600 to 1,700 people. He was a chaplain in the World War and in India and profited vastly by his experience. He is not only a theoretical psychologist but understands how to use his knowledge in helping the sick souls who come to him in increasing numbers. With tact, sympathy, and sound judgment, he is in truth a father confessor who searches tenderly in the subconscious abysses of the mind for the repression or suppressed fear that has become a damaging complex and brings it out into the light of day, a process that generally effects a cure. Though his book is not a card index of cases, it is profusely illustrated from his own experience and is therefore a human document of vivid interest. Any one who has had even a glimpses into the mysteries of the subconscious will find it rich in suggestion and will derive from its study a more sympathetic and understanding knowledge of his fellowmen. He will learn the lesson afresh—the lesson with which every minister should be familiar—that the first thing to do when we face a serious deviation from the right path is to ask how the neurotic sufferer or delinquent came to get that way. More frequently than the uninitiated would ever guess, we shall find that he is the victim of circumstances and sometimes more sinned against than sinning. In every congregation there are those who would be greatly helped by a religious psychiatrist. It is safe to pro-

phesy that the clergy of tomorrow will regard the crude evangelistic methods still so widely used in the Churches in about the same way that we look upon the incantations of witch doctors.

Incidentally this book, though written entirely from the religious point of view, offers a simple introduction to the new psychology. It throws much light upon many experiences traditionally regarded as supernatural. The aim of the author is to show that life is unitary and therefore the Spirit of God is as much at work in the art of the physician as in the conversion of the sinner. "The power and wisdom of God flowed into both channels. And it is a common fallacy which we must fight by better thinking that the more you know of a process the less it manifests God's activity. Because we know more of what happens when medical treatment is applied than when a man by faith takes up his bed and walks, God's power is not less expressed in one than in the other. We must not see God only in that which we cannot explain. Every discovery is a divine revelation."

Psycho-religious healing, the meaning of dreams, the value of auto-suggestion, of confession, and the romance of unconscious motives, are some of the subjects of everyday interest which the author treats. The unsophisticated reader will be surprised to learn the devious ways by which we fool ourselves and also how definite is the reign of law in what appear to be our random or arbitrary mental processes. Even when we are asked to name a number in play, Mr. Weatherhead believes that there is a reason for our choice and gives solid arguments for his belief. To any one who is not already an expert in this field, "Psychology in Service of the Soul" will prove a well of delight. If not, he must be sadly lacking both in curiosity and in imagination.

There Must Be a Reason

By *GEORGE D. HAGGARD, M.D.*, in "The International Student"

It seems strange that a large section of the press in the United States, particularly the metropolitan news press, supports the law prohibiting the traffic in opium and its derivatives, while at the same time it encourages the violation of the Eighteenth Amendment and obstructs attempts to enforce it.

Both laws are prohibitive. Both are "sumptuary." Both infringe the person-

al liberty of the addicts of the two narcotics. Both deal with a poisonous, habit-forming, narcotic drug. The common use of both of these drugs is generally recognized as a social evil of such proportions as to present a social problem to the government. Why, then, should not honest and consistent people and papers treat both alike?

Possibly they do. Possibly those who are

hostile to one and friendly to the other have secret motives, or suffer from such prejudice or fanaticism that both honesty of judgment and consistency of action are rendered impossible. Any way, there must be a reason.

Has beverage alcohol many helpful and beneficent uses of gracious and worthy service to humanity while opium and its derivatives are always vicious in their ef-

fect? The reverse is nearer the truth. As a doctor of medicine of many years active practise, I find that all authorities recognize the blessing of opiates to the race. In many cases there is no substitute. These remedies not only relieve suffering but save lives. On the other hand, many of the best medical authorities condemn alcohol not only as dangerous but as wholly without therapeutic value. Even most of those who encourage its medicinal use when properly prescribed by a competent physician, recognize that there are substitutes which are usually as good, and often better.

Did opium in America become a racial menace, invading our social activities, establishing popular, gilded public resorts on every prominent corner in city, town and village; following our youth to their parties, banquets and balls; occupying a place of honor at the fashionable tables of the exclusive social sets, thus eating its way into the very vitals of society? It did not. But alcohol did.

Did opium organize itself into a great political power, breaking into our conventions and political activities like a brutal bully, dictating nominations, polluting our statescraft at its source, and corrupting, through the controllable votes of its addicts and by direct bribery, not only the officers of the law, but the electorate itself? It did not. But alcohol did.

Certainly some explanation is required when a section of the news press supports the prohibition of opium, and persistently opposes the prohibition of the worse traffic in beverage alcohol. A question arises which will not down when an editor pretends to be fighting the Volstead act because of the drastic severity of its penalties, while he defends the Harrison anti-opium act which carries penalties at least a thousand times more drastic and severe. There is evident hypocrisy in the claim that one opposes prohibition of beverage alcohol because it infringes personal liberty, while he supports the anti-drug act,

which does the same thing in the same way.

It surely would be interesting if the Chicago "Tribune" and the "New York World" and some other papers of like attitude would take their readers into their confidence and reveal just why they give manly and patriotic support to the severe Harrison drug act, while at even a passing mention of the milder Volstead law their eyes dilate and shoot fury, their nostrils snort smoke and brimstone and their lips belch out a stream of hot invective.

There must be a reason.

If during the last quarter of a century I have prescribed almost no alcohol in the treatment of disease, it is because I have found very little reason for its use.—Sir James Barr, Dean of the Medical School of Liverpool University.

I dread the task of operating on a drinker.—Sir William Page, M.D.

A Letter From London

By HUBERT W. PEET

Dr. John R. Mott's Visit

Dr. J. R. Mott began his two months' visit to England on March 25. It has long been in the minds of missionary leaders in this country to secure his presence for a prolonged period. He has often passed through this country on his journeys, but this time he will stay long enough to get into touch with those who lead the missionary enterprise in all the societies. This is not to be a platform campaign, but rather an approach to what he used to call "strategic points" in the country. He will have opportunities for intimate conversations with groups of laymen, students of universities, young clergy and ministers, and with the boards of the great societies. But though his work will be largely among groups, he will be received at the Mansion House by the Lord Mayor and the Archbishop of Canterbury. The Lord Chancellor is also giving him an opportunity to speak to members of Parliament. On one occasion he will speak to a vast assembly in the Central Hall, Westminster. Dr. Mott comes at a critical time in the history of British missionary societies. It is two years since the Jerusalem Council meeting. During those years much has been done to bring home to the heart and conscience of Christian people the vision which came to those who met on the Mount of Olives before Easter, 1928. But there is still much to be done and no one can carry this work of education forward with such authority as Dr. Mott can. From the days of the Edinburgh Conference till now he has been trusted both for his knowledge and for his deep insight, and it is hoped that he will be able to place in right proportions the many truths which the Jerusalem Council set forth before the world. It is very important that along with all the many applications of Christian truth in mission lands, the primary purpose of evangelization should not be forgotten, and Dr. Mott will bring to this country not only the wisdom of the Jerusalem Council, over which he presided, but knowledge of the inspiring movements which are now at work in Japan under Toyohiko Kagawa, and in China under the Church of Christ in China. Dr. Mott has had many great opportunities in his life, but never a greater opportunity than this—of helping the Christian forces in Britain to understand the present needs of the world in what is another "decisive hour."

The Churches and the Naval Conference

On Saturday afternoon, when the streets of London were almost empty, a long procession, remarkable for its number and its

character, marched from the City Temple to Westminster Abbey. The City Temple is the leading Free Church in the City of London. Within it before the procession started the Bishop of Winchester gave an address. After this service of intercession the congregation marched—thousands in number—through the city to Westminster Abbey, where another period of intercession was observed. Half way through the service there was two minutes' silence, when prayer was offered for disarmament and peace. There was very widespread interest in this demonstration, and long before the day all the tickets available for the Abbey were taken up. It was a sign of the profound interest which the Churches are taking in the cause of peace. It was at the same time a demonstration of what Christians of various schools can do in fellowship with each other, and the only thing to be regretted is that this procession, with its crosses and banners, was not seen by more people. Saturday afternoon is a quiet time in the city.

Their is a mood of discouragement at the moment amongst those who looked for great things from the Naval Conference. But this procession will remind statesmen and others who might easily forget it, that the Christian Church has still a great power in shaping public opinion. This power is more and more on the side of international peace.

Today there has arrived a telegram from the Japanese National Christian Council to say that Japanese Christians are praying for the success of the Naval Conference and wish those who take part in it, including the prime minister, to know of their prayers.

Dr. Barnes on Prayer

It is always a welcome thing to read what Dr. Barnes, the Bishop of Birmingham, has to say upon such subject as prayer. He has been so engrossed in recent years in controversy that it is sometimes forgotten what a great contribution he has to make to the thought of the Church upon practical religion. He has been speaking upon prayer, and in his customary scientific fashion he relates his thoughts of prayer to his whole conception of the history of the earth.

"The earth began as a mass of glowing hot matter thrown out of the sun," he said. "But I cannot believe," the bishop added, "that from this lifeless matter from the sun has somehow come conscious animals like ourselves. I believe the cause of this is the will of God. By a long process of evolution God's creative purpose has slowly made man."

Then he went on to show that prayer was a means of making contact with God. In prayer we sought to learn of God, and to get strength to serve Him. Every man who prayed aright found an answer. Then at the close of his address he added these significant words, with which many who differ from him on other matters will heartily agree: "There are many theories about God. Many people are perplexed by these theories. Some even doubt His existence; others His love. If you are thus perplexed remember that through the centuries saints and common men have followed Christian example—they have prayed. They have received guidance through prayer. There is no doubt about the facts, and I say to you pray likewise."

A German Scholar Lectures in Oxford

At Mansfield College there is a Lecture-ship founded in honor of Dr. Dale, of Birmingham, the centenary of whose birth was observed last year. Among the previous lecturers have been such men as Sir William Ramsay, Dr. T. R. Glover, and Dr. Albert Schweitzer. This year the lecturer is Prof. Heinrich Frick, who succeeded last year to the Chair of Marburg University, which will always be famous for the memory of Hermann. Dr. Frick dealt in his first lecture with the present-day theology in Germany. With the advent of the present century he showed how a new world-view had opened up and theologians who had formerly based their theology upon the study of history, began to think in terms of a wider outlook on humanity and life as a whole. At the same time they became more interested in the vital problems of the day. Schweitzer, for example, had devoted himself to mission work in Africa. The theological students of Germany today, he went on to say, had not been educated in the old Latin and Greek classics, and, therefore, have an entirely scientific and modern point of view. He described the various traditional schools—Right, Left and Moderate. But he added that the clash between the extreme Fundamentalist party and the Orthodox party did not exist in Germany as it did in America. The war was largely responsible for the present situation. A very large proportion of the teachers in theology had lost their lives and many of those who survived had lost heart and had drifted away. The war had made in Germany a great interruption of culture. The lecturer gave his lecture in excellent English, and the rest of his course is anticipated with the greatest interest.

NEWS IN BRIEF

NOTICE

The 105th anniversary of the Theological Seminary at Lancaster, Pa., will be held May 4 to 7, 1930. The baccalaureate sermon will be preached on Sunday morning at 11 o'clock in Santee Hall by Professor Irwin Hoch DeLong, D.D. The sermon to the graduating class will be preached on Tuesday evening at 8 by the Rev. Dr. Douglas Horton, of Brookline, Mass. At the meeting of the Historical Society on Wednesday morning at 9.15 the Rev. Henri L. G. Kieffer, D.D., will read a paper on the diaries of his father, the Rev. J. Spaulger Kieffer, D.D., LL.D. At 10.45 the Alumni Association will meet and at 11.30 the graduating exercises will take place. The alumni luncheon will be at 1 P. M. of commencement day in the Seminary refectory.—George W. Richards, President.

THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1930

Subject—"The Place and Power of the Church Paper in the Christian Home."

Length—Not over 3,000 words.

Time—All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Board of Christian Education, by Children's Day, June 8, 1930.

Eligible—Any minister or member of the Reformed Church in the United States.

Instructions—(1) Sign essay with an assumed name; giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans or experiences which have actually proved fruitful are of more value than theories which have not been tried.

Prizes—First Prize—\$100
Second Prize—\$50

LET US KEEP UP AN OLD CUSTOM

As far back as my memory goes, it has been an annual custom in our Church for pastors and members to vie with one another during the Lenten and Easter season in gathering new members and in raising the bulk of the funds for the work of Missions, at home and abroad. This extra financial spur was doubtless due to the approaching meetings of the Classes. Fully one-third of the amount paid on the Apportionment in any given year came in to the Boards during the two months of April and May. Consistories, having the work of the Kingdom at heart, were eager to make the best possible showing for their congregations by the time the parochial and statistical reports were presented to the Classes.

In view of the new order of things, as directed by General Synod, the Boards of the Church did not suggest it, the fiscal year of the congregations, the Classes and the Boards shall be the calendar year, from January 1 to December 31. This being the case the members of the Boards are fearful as to the effect this change may have on their income. I myself confess there is some cause for alarm, inasmuch as the receipts for the first three months of 1930 have been far less than in former years. According to *The Kingdom's Support*, "the amounts are less than those received during the month of March for many years." One of the faithful treasurers of a loyal Classis,

in remitting a small amount for March wrote: "This is an exceedingly lean month in our Classis. Does it mean that we are to have two lean seasons annually instead of one as formerly?" By that he meant, whether the first and third quarters of the current year would be lean seasons in the income of the Boards. It is all too well known that from June to October, the Boards of Home and Foreign Missions have received barely enough from the Apportionment to pay even for one month of their actual expenses, and the result is that interest charges must be paid on heavy loans, which usually drag along until the meetings of the Classes.

Now the fear that is alarming some of the members of the Boards, unless it be only imaginary, is this: Unless the Churches, through their pastors and Consistories, will put forth the same driving energy this Lenten and Easter season as they have done in past years, to raise a great portion of the Apportionment for Home and Foreign Missions—at least \$125,000 each for these two Boards—will the months of November and December furnish the same incentive and inspiration to raise the larger part of the Apportionment as do the months of April and May? If not, then it will not require a prophet of an evil omen to predict a serious shortage on the Apportionment and heavy deficits at the end of 1930.

In the face of already accumulated deficits, with which the Board of Home and Foreign Missions are wrestling, and in the presence of crying needs here, there and everywhere, which go unheeded, our Church cannot expect to make any substantial progress, and the spirit of despair will dampen the ardor of even the most hopeful, courageous and forward-going of our pastors and people.

There is no justifiable reason why all of the congregations should not raise two-thirds of the Apportionment for Missions by June 1, 1930, as they have been doing in former years, and thus help the Boards to reduce their deficits and avoid additional loans during the vacation period. Is there any season in the Church year when the hearts of Christians are so drawn to the heart of Jesus, the Saviour, as during the 40 days and 40 nights—the period of His sufferings and death on the Cross, and triumphant resurrection from the tomb? Surely at no other time should we feel and practice the meaning of the hymn:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

As one of the servants of the Church I feel it a solemn duty that I should acquaint all our pastors and members with the further fact, that for the past seven years the Apportionments for Home and Foreign Missions have not been materially changed, and the amounts for local and other general needs have been largely increased, which are regarded by some as prior claims, so that the cause of Missions receives the "left overs" in the treasuries of the Classes. This is an open sore in our Church which needs treatment and the diagnostician of Church Finance should find a remedy. Is it any wonder that we as a denomination are numerically and financially at a standstill?

Unless we will do great things for the Lord and His Cause during this Pentecostal year, this epochal event in the Christian Church may pass by without leaving

any spiritual proofs of the presence and power of the Holy Spirit in our midst.

—Allen R. Bartholomew.

CHANGE OF ADDRESS

Rev. Edw. R. Hamme from 12 Gummer Ave. to 1308 Gummer Ave., Dayton, Ohio.

Rev. H. A. Klahr from Columbus, Ohio, to care Old Stone Church, Public Square, Cleveland, Ohio.

Rev. G. W. Schroer from St. Mary's, O., to 71 Osawakawara, Morioka, Japan.

Rev. Arthur Y. Holter, pastor of Heidelberg Church, Phila., Pa., has been presented with a much appreciated Pontiac sedan by the members of his congregation. Rev. Mr. Holter recently celebrated the 10th anniversary of his ordination. The gift bespeaks the high regard in which Mr. Holter is held by his parishioners.

First Church, Los Angeles, Calif., Rev. Kiichiro Namekawa, pastor, has issued an artistic Lenten calendar. The Sunday evening services are characterized by a Question Drawer. Holy Week services will be held Wednesday and Thursday evenings and at 2 P. M. and 7.30 P. M. on Good Friday. An Easter program, "The Garden of the Lord," will be rendered April 20. Holy Communion will be observed, and an Easter pageant, "The Living Christ," will be given in the evening.

In Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, 260 attended the morning service Mar. 30 and 220 were present in the evening. Plans are being made for the celebration of the 40th anniversary next November, with Dr. Charles E. Schaeffer and Rev. E. H. Bonsall, Jr., as the speakers. During Holy Week services will be held each evening except Monday and Saturday. Holy Communion on Thursday evening, April 17, and Easter Day. On Easter evening the pageant, "The Challenge of the Cross," will be given by young ladies of the S. S. Unusually attractive covers have been sketched for the weekly Church bulletin, which is very neatly mimeographed.

The Classes will have especially important matters to consider at their meetings this spring, including the matters referred by the General Synod of 1929, in addition to their regular business. The Executive Committee of the General Synod had this in mind, and prepared a small pamphlet, giving a condensed, unbiased statement of the most important actions which were referred to the Classes by the General Synod. Copies of this leaflet, which is called "Some Important Matters to Come Before the Classes at their Spring Meetings, 1930," are available upon request, from Executive Secretary William E. Lampe, 316 Schaff Building, Philadelphia, Pa.

In St. John's Church, Lewisburg, Pa., Rev. Henry H. Rupp, pastor, confirmation service will be held Palm Sunday morning. Services will be held every evening during Holy Week, except Monday and Saturday, with the following guest preachers: Revs. P. A. DeLong, I. S. Ditzler, Herbert B. Zechman, and Howard L. Wink. The pastor will preach in Lock Haven on Wednesday evening, Mar. 16. A loyalty campaign will be conducted from Easter Sunday to Summer Communion, June 29, with the aim that each member should attend Church at least once on Sundays. Each member has been given a card with 11 detachable stubs, one for each Sunday during the campaign. Each stub is to be signed and placed on offering plate at services attended.

The editor of the "Messenger" was the guest preacher at Central Theological Seminary, Dayton, O., at 11 A. M. and 7.30 P. M., Wednesday, April 9.

The time of the meeting of Clarion Classis has been changed to May 20 at 7.45 P. M., in St. Peter's Church, DuBois, Penna.

The Rebersburg, Pa., Charge is desirous of securing a pastor to succeed Rev. William A. McClellan, whose resignation will take effect July 1. Anyone interested may address C. D. Weaver, Secretary, Rebersburg, Pa.

The "Messenger" regrets to learn of the death of Mrs. B. W. Stonebraker on Friday morning, April 4, in Roanoke, Va. Mrs. Stonebraker was the wife of S. S. Supt. B. W. Stonebraker, an active worker in St. Paul's Church. Mrs. Stonebraker will be mourned by a large circle of friends.

Since February the 3 South Philadelphia Churches have been conducting monthly union prayer meetings. The dates, places, and attendance have been as follows: Feb. 5, St. Paul's, Rev. F. W. Kratz, Ph.D., pastor, 108; Mar. 5, Messiah, Rev. James W. Bright, pastor, 143; Apr. 2, St. Andrew's, Rev. Albert G. Peters, S.T.D., pastor, 132.

The "Messenger" deeply regrets to announce that our good friend, Dr. Nolan R. Best, has had a nervous collapse and will, therefore, be unable to furnish his usual, much-appreciated editorial this month. We hope for his speedy restoration.

Lafayette College, Easton, Pa., enjoyed greatly the presence and services of Dr. T. R. Glover, of Cambridge University, who gave 6 lectures under the "Lyman Coleman Foundation of Religious Education." It is reported that the addresses were well received both by the student body and the faculty.

CHURCH HYMNALS AT SPECIAL PRICE—Any congregations desiring to secure 135 REFORMED CHURCH HYMNALS with Music, in good condition, edition of 1920, will please communicate with the following in regard to terms, etc.: Rev. Marsby J. Roth, D.D., 112 York Street, Hanover, Penna.

The Citizens' Good Friday Observance Committee of Philadelphia is making a systematic effort to have places of business and amusement closed on Good Friday, April 18, between the hours 12 to 3, and to promote attendance at religious services. Protestants are co-operating heartily with Roman Catholics in bringing about this result.

A friend in Trinity Church, Gettysburg, Pa., has kindly sent \$5 for Miss Wolfe, and another friend in Haverford, Pa., has sent \$5 for Miss Wolfe, as her Lenten offering. Surely these gifts will be doubly appreciated as they are sent in response to an appeal for contributions in time of the convalescence of Miss Wolfe, who recently went through a trying experience in the hospital. The "Messenger" will be glad to forward the contributions.

Revs. H. S. Nicholson writes us that Dr. John C. Bowman, president emeritus of the Theological Seminary, Lancaster, Pa., and his niece, Miss Effie Wenger, who have been sojourning in various places in Florida, are now enjoying to the full the ocean breezes on the east coast of the "land of flowers" at Fort Lauderdale. Brother Nicholson reports that both of them are feeling splendid in that wonderful climate.

St. Paul's Church, Fort Washington, Pa., Rev. Ralph Holland, pastor, has enjoyed a Church, Reading, Pa.; C. L. Hussey, First special Lenten program this year, in which the following preachers were heard and all thoroughly appreciated at the Thursday evening services: Revs. D. J. Wetzel, First United Presbyterian Church, Philadelphia; N. B. Groton, St. Thomas' Episcopal Church, Whitmarsh, Pa.; Commander Her-

bert Dumstrey, chaplain, U. S. N., and John Lentz, Trinity Church, Collegeville, Penna.

In St. Peter's Church, Zelienople, Pa., Rev. J. H. String, D.D., pastor, Wednesday evening Lenten preachers have been: Revs. John F. Bair, Roland A. Luhman and E. H. Laubach. The pastor's class will be confirmed Palm Sunday. The choir is preparing special music for the Easter season. "The Easter Dawn" will be given Easter Sunday evening. On March 26 the Men's Friendship Class sponsored a Fathers-Sons Banquet, with Rev. F. R. Casselman as the speaker.

The 4th commencement of the Community Training School of Religious Education in York, Pa., Rev. Edward O. Keen, D.D., dean, is being held Thursday evening, April 10, at 7.45 o'clock, in Memorial Reformed Church. The address will be given by Rev. C. Waldo Cherry, D.D., of Harrisburg, Pa. The dean will be assisted in the service by Rev. John H. Ness, D.D., and Rev. Walter J. Hogue, D.D., who will present the diplomas to the graduates. A banquet will be served at 6 o'clock for the graduates, present and former students, and all interested in the school.

The congregation of Jacob's Church, Weissport, Pa., is in sorrow due to the death of one of its oldest and most faithful members. Milton Flory, one of Weissport's most esteemed citizens, died of apoplexy on March 28, 1930, having served his Church in an official capacity for many years. Mr. Flory was born Jan. 26, 1850. He is survived by his widow, 3 sisters and one half-brother. The funeral service was held at home on April 1. The local pastor was assisted by the Rev. Chas. E. Creitz, D.D., of Reading, Pa., who preached a fine sermon on Acts 11:24. Dr. Creitz was formerly a pastor at Jacob's Church.

In Zion Church, North Canton, O., Rev. Melvin E. Beck, pastor, crowded auditorium and Bible School rooms greet the pastor each Sunday morning at the worship hour; although not a combined service, many have been remaining for the morning worship service. The mid-week Lenten services have also found many worshippers present in spite of inclement weather. As usual, the Apportionments are paid in full, and with the Easter accessions, the membership list will pass the 600 mark. The present Bible School enrollment is 952. This old historic congregation, organized about 1810, is now a typically suburban congregation and serves many people. Dr. Edward M. Beck is spending a few weeks abroad.

In Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, a most interesting Sunday afternoon vesper service was held March 16. Eight Japanese students from the Oberlin School of Theology, Oberlin, O., were present and had a part in the service. These students rendered quartet numbers in their native tongue, read the Scripture and offered prayer. Four fine addresses were made on the Geography, the Literature, the Modern Problems of Japan, and the Future Missionary Work in Japan. These students came to the Bethany Church through the arrangement of Vincent W. Bucher, who had charge of the service, and who is a student in the Oberlin Graduate School of Theology.

In St. James Church, Rev. Joseph S. Peters, D.D., pastor, W. Paul Koch, representative for the Curtis publications in Allentown and Bethlehem, recently canvassed the Church in an effort sponsored by the Ladies' Aid Society, to secure new subscriptions and renewals for the "Ladies' Home Journal"—this is the third canvass he made, and the commission secured by the Aid Society was \$58, for which he handed them a check recently. Miss Louise Fritz, a senior in the Allentown High School, who teaches a class of 10 girls in the Church School, ages 11-13, has held meetings during the winter every

second Wednesday after school hours at members' homes, when the girls made scrap books which, on a recent visit to the day nursery, were presented to the children. The girls are fairly well scattered as to residence, but an auto in Louise's possession brings them together for each meeting, and thus it is possible for all to attend. On Sunday, March 30, the children went for an afternoon hike to the State Fishery, taking their lunch with them. The girls actually walked 6 miles, the auto rendering no assistance this time.

At Heidelberg Church in Philadelphia, Rev. A. Y. Holter, pastor, two very interesting and inspiring evening services were held lately. On Sunday evening, March 23, the Boy Scout Troop 189, of Fern Rock, was present in a body, and each boy presented with a new Testament through the courtesy of the Pocket Testament League. The pastor gave the boys a very fine talk in making the presentation. The following evening, Dr. Paul S. Leinbach, our esteemed editor-in-chief of the "Messenger," occupied the pulpit, and preached a very helpful sermon in connection with the 10th anniversary of the ordination of our pastor into the gospel ministry. The message was most peculiarly fitted for both pastor and people. The text was taken from II. Thes. 3:1. Many of those present at both services enjoyed a veritable mountain top experience, for which they praise God.

Chapter 9 of the Reformed Churchmen's League met at Trinity Reformed Church of Mt. Penn on Thursday evening, March 20. The meeting proved highly inspiring and entertaining. The president, W. S. Nein, called the meeting to order and the secretary was P. E. Goodhart. The pastor, Rev. F. A. Sterner, again outlined the purposes of the League. Members were then enrolled and nearly everyone present handed in his name. Leon Moyer and Owen Shockley, the pianists for the League, rendered piano solos. The main feature of the evening was a Round Table Discussion on the subject, "What It Means to Be a Christian," led by the Rev. Edwin S. Leinbach, of Robesonia. The general discussion was led by Rev. Sterner and Owen Wanner. The meeting adjourned and the men went to the basement of the Church to enjoy a social hour of refreshments and games. About 30 were present.

Rev. Harry N. Bassler, D.D., formerly pastor in Wilkesburg, Pa., was duly installed as pastor of St. Paul's Church, Westminster, Md., on the evening of Mar. 30. Very inspiring music by the choir and

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hymns during the service sustained the thoughts of the worshippers. An anthem was rendered with Miss Helen Essick as soloist. White carnations were placed on the altar. Revs. S. R. Kresge and Charles B. Rebert had charge of the installation. Dr. H. L. Elderdice, of the Westminster Seminary of the Methodist Protestant Church was present, and commented that the service was very touching. After the service the installation group, with their wives, met the new pastor in the parsonage. The circumstances attending the hour of installation were propitious and all augurs well for a happy and worthy pastorate.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, concluded a very successful 2-week series of Lenten Revival Services on Sunday evening, Mar. 23. The pastor delivered a series of very interesting sermons. Mr. Grant Colfax Tullar, of New York City, was the song director. He was assisted by a chorus choir of 50 voices.

Secretary J. Q. Truxal, Hon. D. J. Snyder and Rev. George L. Roth, D.D., pastor, were speakers at a meeting of men from 5 congregations of Somerset Classis in the lecture room of St. Paul's Church, Somerset, Pa., on the evening of March 25. Judge Snyder spoke on the work of the Laymen's Missionary Movement during the 20 years from 1909 to 1929. Elder Truxal presented the opportunities for activity of men of the Reformed Church through the Reformed Churchmen's League. It was stated by Dr. Roth that chapters of the League would soon be found in the congregations of this Classis. Somerset Classis has always shown a keen interest in the educational institutions of the Reformed Church, and has contributed generously to their support. By giving a similar backing to the League, the Classis will have a wide usefulness.

In the Carlisle Springs, Pa., Charge, Rev. D. A. Brown, pastor, on Wednesday evening, Mar. 5, the members of Mt. Zion congregation for the third time during the present pastorate of 4 years, tendered the pastor and his family a very pleasant "surprise" visit, presenting them with many desirable and useful gifts. At the joint meeting of the Reformed Consistory and Lutheran Council of Salem Church the following officers were elected: George Cornman, president; Charles Henry, vice-president; C. C. Leidigh, secretary; Charles Henry, treasurer. In St. Matthew's Church the C. E. Society held 4 very inspirational meetings during March. Trinity Church held a congregational meeting March 30. A newsy, 8-page monthly bulletin, called "The Message," is being issued. Artistic and carefully designed covers add to the attractiveness of the bulletin.

Services commemorating the 5th anniversary of the dedication of the building of First Church, Philadelphia, Rev. Harold B. Kerschner, pastor, were held on Sunday, March 30. The anniversary sermon at the morning service was preached by Rev. Charles E. Schaeffer. In the historical sermon which was preached at the evening service by Rev. Mr. Kerschner, it was pointed out that the debt which amounted to \$90,000, after all dedication gifts had been made, has been cut in half during these 5 years, and that the membership of the Church has increased 50% during this period. At this service, also, the large chorus choir, assisted by an orchestra of 30 pieces under the direction of Mr. Arthur A. Rosander, director of the Wanamaker Band, rendered the "Hallelujah Chorus." This chorus had its first American rendition in the Fourth and Race Streets building of First Church in 1786. This was, accordingly, the 144th anniversary rendition. As a special feature of the anniversary services, the beautifully furnished room for the use of the Official Board of the Church was formally opened.

St. John Church, Riegelsville, Pa., and the community suffered a great loss on

March 26, when Mrs. Edna Kohl Bachman, wife of J. Carroll Bachman, died of pneumonia after a week's illness at the age of 31. Mrs. Bachman was the organist of St. John Church and her services in this capacity will be sadly missed. Her's was a happy disposition. She was ready at all times to lend her service in any enterprise, whether in the Church or in the community. She was married in 1921 to J. Carroll Bachman. To this union two daughters were given, Marjorie, 8, and Barbara, 6 years of age. She was the only daughter of Mr. and Mrs. Jacob Kohl who, with two brothers, survive her. The sympathy and love of the entire community was manifested at the funeral services in the multitude of sorrowing friends and in the numerous floral tributes. Rev. Samuel J. Kirk, pastor, writes: "Through this ministration of the Divine love a holy awe has come upon us, a new tenderness has become manifest in our hearts, and we perceive that, in it and through it our heavenly Father is calling us to a deeper consecration of our lives to His service."

After some very good preliminary preparations in the ways of announcements and explanation, 36 men of St. John's Church, Nazareth, Pa., Rev. Wm. H. Wotring, D.D., pastor, met on the evening of Thursday, April 3, and were addressed by the secretary of the Reformed Churchmen's League, Elder J. Q. Truxal, on the work of the League. Mr. Truxal's message was very well received, and Dr. Wotring, who presided at the meeting, called for a rising vote of thanks, to which there was a hearty response. The men were then asked to vote for or against the formation of a Chapter of the League in their congregation, and by the raising of hands the vote was shown to be unanimously in favor of the formation of a Chapter. Officers were elected as follows: President, Kenneth A. Barral; vice-president, Edward E. Hellick; secretary, Edgar B. Troxell, and treasurer, Wilmer A. Heyer. The second Thursday evening of each month was the time set for the regular meetings of this Chapter. The organization meeting closed with a song service and prayer by the pastor, after which refreshments were served.

Two hundred and fifty men, representatives of all but 2 of the congregations of Westmoreland Classis, assembled on the afternoon of Sunday, March 23, in the First Church, Greensburg, Pa., in the interests of men's work in the Church, as promoted by the Reformed Churchmen's League. C. L. Hugus, Esq., of Greensburg, presided at this meeting. Judge C. E. Whittier delivered an address on the responsibility of men to the home, the school and the nation. Rev. R. J. G. McKnight, D.D., of the Reformed Presbyterian Seminary of Pittsburgh, addressed the men on their responsibility to the Church. The evening meeting, which followed supper in the basement of the Church and a get-together hour, was attended by both men and women. Prof. Charles Maxwell, assistant superintendent of schools in Westmoreland County, spoke at the evening meeting, and Elder J. Q. Truxal, secretary of the Reformed Churchmen's League, presented the work of the League. It is likely that chapters of the League will be formed very soon in a number of the congregations of Westmoreland Classis.

Trinity Church, Canton, Ohio, Dr. H. Nevin Kerst, pastor, reports: "A preaching mission of 8 days, March 16 to 23, was conducted, with Dr. Paul S. Leinbach as the preacher. The interest was unusual and the attendance large. Dr. Leinbach preached an outstanding series of gospel messages with great eloquence and effect. His sermons and his forceful presentation of same made a profound impression. Dr. Leinbach is a great favorite in Trinity Church and a cordial welcome is always given him. He also spoke with noteworthy acceptance before the Kiwanis Club of Canton, and to the Canton and Massillon

SPECIAL REDUCTION

We are closing out the 1930 edition
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Ministerial Association and the Men's Bible Class of Trinity Church of over 500. His visit to Canton did marked good. The Men's Bible Class of Trinity Church, Canton, just closed a campaign that brought their attendance up to 550 men, and the Church School attendance up to 1,387. For a month the school averaged over 1,100 in attendance. The closing event was a banquet, with over 400 men present. It was a most enjoyable and successful affair. A program of great variety and entertainment was presented. It was one of the greatest events of its kind in Trinity's history. The entire school and Church has profited by this enthusiastic and far-reaching campaign."

In Zion Church, Allentown, Pa., Rev. Willis D. Mathias, pastor, Wednesday evening Lenten services have been held, and, during Holy Week, services will be held every evening except Monday and Saturday. "The Crucifixion," by Stainer, will be rendered by the choir Thursday evening, April 17. An early dawn service will be held Easter Day, with special music by the Junior and Senior choirs. Holy Communion will be administered. A musical service will be held April 27 in the evening. The pastor sent a personal message to each member, urging loyalty to the Church, especially during the Lenten season. A congregational get-together and reception for new members will be held Wednesday evening, April 23. Community Noontday Lenten services are being held in Zion Church, March 24-April 18, in charge of the Ministers' League of Allentown and Vicinity, of which Rev. Mr. Mathias is the president. Rev. Simon S. Sipple, D.D., of the first week of services; Rev. J. Elliott Epright, of the second week; Rev. E. Elmer Sensenig of the third week, and Rev. Mr. Mathias, leader of the 4th week. Profs. W. W. Landis and Will Rees were in charge of the singing. The Ministers' League also has prepared a very complete "City-wide Church Program" of Allentown, containing the Church survey, together with a map showing wards and voting precincts and an outline of effective methods used by Church groups. This survey was made under the direction of the Church League, 156 Fifth Avenue, New York City.

A pre-Lenten Spiritual Retreat, under the auspices of East Pennsylvania Classis, was held in Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, pastor, on March 4. Rev. Wm. F. Kosman, of Allentown, was the speaker at the morning session, while the Rev. Purd E. Dietz and Dr. Paul S. Leinbach, of Philadelphia, addressed the assembly at the afternoon session. Every Wednesday evening during Lent the members and friends of Christ Church gather in the Church auditorium for a "Quiet Hour" devotional service. The theme of the service is some incident that happened in the "Upper Room" at Jerusalem or some word that Jesus spoke. Many persons find it helpful to come to the "Upper Room" a few minutes early for meditation and prayer. To aid in this the Church is darkened save for an illuminated cross on the altar. The attendance at these services has increased steadily each week. Dr. James Moffatt, of Union Seminary, New York, was the guest preacher at both morning and evening services on Sunday,

March 23. Dr. Moffatt is an Englishman by birth and training and has become famous through his recent translation of the Bible into Modern English. This was his first visit to Bethlehem and the members and friends of Christ Church were happy to have this rare opportunity to hear this great preacher. "The Crucifixion," by Stainer, beautiful and never outworn, is presented each year by the choir. The 25th rendition took place on Sunday evening, March 30. The narration of the story and the character solos were sung by Messrs. Walter Laubach, Elmer Williamson and Clifford Ruth with fine interpretation. The choruses were sung by the choir of 56 voices under the direction of David Griffith Samuels, organist and choir-master. The challenge of Mr. Charles Baney, S. S. superintendent, to the organized classes and societies to serve by taking charge of the Church nursery on Sunday mornings during the month has been accepted. The Senior Department of the S. S., the Ever Faithful Bible Class, the Mothers' Club, the Truth Seekers and Pro Christo Bible Classes have volunteered with fine spirit.

Trinity Church, Collegeville, Pa., Rev. John Lentz, pastor, from March 26-30, observed the 75th anniversary of the founding of the "Christian Society of Montgomery Co." During the 3 weeks prior to the celebration, the auditorium was renovated and redecorated by the C. Day Rudy Co., of Harrisburg, and the interior now presents a beautiful and worshipful appearance. Trinity Church has an origin different from that of any other Reformed Church in the U. S. In 1854, 4 ministers and about 40 laymen were dismissed from the Mennonite Church. This small group believed in higher education and in having fellowship with ministers and members of other denominations. Because of this progressive attitude they were not only excommunicated but denied the use of all buildings connected with the Mennonite Church. In 1854 they organized an independent Church, known as the Christian Society, and in 1855 dedicated the Christian Meeting House. For a period of 7 years this Church had no regular pastor. The 4 ousted Mennonite ministers preached and carried on the work without pay, even paying their own traveling expenses. In 1862 Dr. J. H. Hendricks was called to be the first regular pastor at a stipulated salary. He continued as pastor to the time of his death in 1905. In 1888 the congregation petitioned Philadelphia Classis to be received into the Reformed Church in the U. S. The petition was granted and the congregation enrolled on Dec. 11 of that year. Historical services were held on Wednesday evening, Mar. 26, when the pastor read a history of the congregation, followed by a social hour. The original pewter communion service was displayed at this service. Friday evening, Mar. 28, was observed as Community Night, when greetings were brought by 4 of the neighboring pastors. Sunday, Mar. 30, was Anniversary Day, with the morning sermon being preached by Dr. Charles E. Wehler, of Frederick, Md. The services were brought to a close on Sunday evening, at which time the pastor spoke on the theme, "The Church of the Living God." Trinity Church, during its 75 years of history has had 4 regular pastors: Revs. J. H. Hendricks, D.D., 1862-1905; F. C. Yost, D.D., 1905-11; W. S. Clapp, 1911-28; and Rev. John Lentz since December, 1928. The present pastor was confirmed in the Church he now serves in 1896 by Dr. Hendricks.

SECRETARY MACFARLAND, OF FEDERAL COUNCIL, RESIGNS

At the meeting of the Administrative Committee of the Federal Council of the Churches of Christ in America, held on March 28, Bishop Francis J. McConnell,

president of the Council, read the following statement:

"The members of the Administrative Committee no doubt have clearly in mind the criticism of some weeks ago which appeared both in the religious and secular press concerning the relation of the Federal Council to the motion picture industry. Certain charges were urged against particular persons employed by the Federal Council. These charges were openly met and statements were made to the public which threw upon the questions involved all the light available to the officers of the Federal Council itself. After these cases had been disposed of, Dr. Charles S. Macfarland, general secretary of the Federal Council, of his own accord came to me, as

SCATTER SUNSHINE

Some folks are prone to criticise
When a man wheels off the track,
One should him rather pity
And try to help him back.

Feed him words of kindness
And then point the better way,
Remove the cloak of darkness
And show him the light of day.

Show him the golden sunshine
In the heart of every one
Who walks the paths of righteousness
And life's evil ways doth shun.

Yes, just fill his soul with something
That'll help crowd out the wrong,
Plan in his heart a harmony
That'll sate his soul with song.

Don't criticise because he fell—
Then stand from him aloof,
Throw off the mail of coldness
That hides the warmth of truth.

Come, lift him from the gutter,
Quick clasp those hands that grope,
Help woo him to a higher place,
Secure in love and hope.

Oh friends, beseech the Master,
Whene'er ye fain would pray,
The Lamp of the Holy Spirit
For the Holy Spirit's guidance
To show the brighter way.

—Harry Troupe Brewer.
Hagerstown, Md.

president of the Council, and told me that for a period of some months preceding July, 1929, he had rendered certain services to the motion picture group in the way of reviewing films which the producers were thinking of putting before the public. Dr. Macfarland feels that his viewing films and passing judgment upon them constituted a real service to the producers and to the public. For that service he states that he received through a period of possibly eighteen months a moderate compensation. As president of the Council, I felt it my duty to lay this communication from Dr. Macfarland before the Policy Committee of the Federal Council. Four meetings of the Policy Committee were held, at two of which Dr. Macfarland was present and made statements. As a result of prolonged deliberation of the Policy Committee I submit to you the following report as the best judgment at which the Committee is able to arrive:

"1. The Committee reports that, while accepting fully Dr. Macfarland's good faith in his course and in his explanation of that course, in its opinion Dr. Macfarland has committed a very great error in taking pay for services rendered the motion picture producers while acting as a salaried officer of the Federal Council, especially in view of the nature of the questions which had been aroused in the public mind

about the motion picture industry at the time.

"2. The Committee recommends that the Administrative Committee refrain from any pronouncement on the general question as to the relation of the motion picture producers to the Federal Council until the special report on the motion picture industry, now being conducted by the Research Department of the Council, is in the hands of the Administrative Committee.

"3. The Policy Committee further reports that it is quite certain that there are now no connections whatever between the staff of the Federal Council, or any member of the staff, and the motion picture industry.

"4. Under date of March 5, Dr. Macfarland, acting again entirely on his own initiative and without any pressure from the Policy Committee, placed in my hands his resignation as General Secretary of the Federal Council with a view to relieving the Committee of embarrassment.

The Committee suggests that the resignation of Dr. Macfarland be received by the Administrative Committee, transmitted to a sub-committee of the Administrative Committee to be appointed for the purpose—this sub-committee to report back to the Administrative Committee at such time as the Administrative Committee itself may deem best."

The Administration Committee adopted the recommendations of the Policy Committee. The Committee appointed to consider what action should be taken with reference to the resignation consists of Bishop McConnell, chairman; Dr. Robert E. Speer, Dr. Frank Mason North, Dean Shailer Mathews, Dr. S. Parkes Cadman, Dr. Walter L. Lingle, Dean Luther A. Weigle, Dr. John W. Langdale, John M. Glenn and Orrin R. Judd.

WHAT WILL DO IT?

The "Reformed Church Messenger," published in Philadelphia, has an interesting symposium in its latest issue to hand on, "What Will Cause Modern Men to Repent?" Some half a dozen men, presumably leaders in their community, write on the subject. A careful reading of what they have to say, however, does not give one any very definite idea of why it is that anything like penitence is so little characteristic of our time, or indicate very clearly what might be done to cultivate the grace, whose absence every one of the writers so strongly deprecates.

In his opening Lenten study in our columns Dr. Sclater came to the same conclusion as did these writers in the "Messenger," that penitence is not a grace manifesting itself very commonly among us. And it will be remembered that Dr. Sclater insisted that a little more of genuine repentance for our shortcomings and our sins would be very good for us all, a judgment that no doubt many of us would share.

But how might such a wholesome and helpful grace be stimulated, if wholesome and helpful grace it really is? Some would tell us that what is needed is a sterner preaching of the law and the judgments of God against sin and unrighteousness. But the trouble just there is that the preaching that thunders the judgments of God against us is no longer effective and convincing as it used to be. Something has happened to the feelings and convictions of men in the past few decades, whether it is a good thing or a bad thing, that makes that kind of appeal very largely without effect. And even if we are convinced that it is a very bad thing that has happened, that will not change the result.

And yet ours is not a specially self-assured and confident and arrogant age at all. Especially since the war, it is very easy to convince the ordinary man that

humanity in general has not made any very great success of his efforts to build up a society that would be in any way worthy of himself and of his manifest destiny. Indeed sometimes a sense of futility and failure is very strong upon us, and a confession of the inhumanities and injustices and follies of our age comes with a fair readiness from very many people today. It is not difficult for us to admit that, living in a time of great opportunity and possibility; we have stupidly bungled and failed in very many and serious ways.

It may be said that such a state of mind comes quite a way from filling out the meaning that the Christian Church has always given to the word penitence. And yet such an attitude would seem to be fairly good soil in which to cultivate the genuinely Christian grace. That much at least we could say.

It is probably true that if the preacher of today would start in to thunder the judgments of God against his hearers as his successor of a half century ago or less would have done with great immediate effectiveness, that congregation might sit and look at him with uplifted eyebrows or possibly with an incipient smile on their faces. But that does not mean that the congregation of today is not as susceptible as the congregation of fifty years ago to an appeal that will bring it, earnestly and intelligently and faithfully, into the presence of God and of its own sins and failures and shortcomings. Mankind hasn't changed very fundamentally in fifty years, even though his thoughts about a few things have made considerable change. The instinct that humbles him in the Divine Presence as he thinks of his misuse of powers and privileges is very much the same thing that it has always been, even if it is not quite the thought of the same thing that convicts him today, and if his feeling of regret does not express itself in quite the way that it used to do.

Yes, it probably is true that a keener sense of our own failure and shortcoming and sin would be a very wholesome experience for us as Christian men and women at this time. And coming up to the great climacteric period in the Church's year would seem to be a very appropriate and likely time for that experience to come to us. And is there any probability that it would come to us more easily and naturally and helpfully than as we meditate quietly and thoughtfully upon the goodness and grace of God to us in the midst of this Lenten season?

—The New Outlook (Toronto, Can.)

A Letter from the Holy Land

(Peculiarly appropriate for this issue is the following letter from Dr. William F. Curtis, president of Cedar Crest College, written from the Holy Land. Dr. Curtis is making a trip through Europe and the Holy Land through the kindness of the Alumnae of Cedar Crest.)

Saturday, March 15, 1930.

Last evening just as we saw Jerusalem in the distance a cloud came up and seemed to hide the city from our view. A bit later on we found it was raining in the city. When a boy, Jerusalem always called to my mind, Christ weeping over the city and then on Good Friday the heavens wept. So now on our approach to the city, the heavens are weeping. I am not sure whether Christ is weeping or not. It was only a coincidence but rather striking and perhaps really significant.

We were afraid this morning would spoil our splendid weather and it rained some last night. But the sun is shining and I presume it will be another fine day, however, the air is much cooler and the

wind is really cold. In some respects I am glad for the change, for when it is too hot it becomes uncomfortable.

12.30 Noon.

We came back a few minutes ago from our first visit to Jerusalem, and I will write out some of my impressions. To begin with the Greek and Roman Catholic Churches are obviously in constant contention here for prior rights to the title of much of the property. Then you also have the Jews and the Turks equally loud and emphatic in their claims. When people are equally zealous in stating their claims to or on the same thing, usually they are both wrong. At least I feel this is true of many things we saw this morning. Then too, any city which has gone through what Jerusalem did, will be in such a state as to make most spots uncertain.

We walked through the narrow streets, on both sides of which we saw the markets. You can see much color, and you also see many primitive customs which are interesting. Then you also see some very fine looking vegetables and fruit brought here by the natives around the city. I saw some of the finest cauliflower one can see anywhere. However, we were going to see historical Jerusalem and not a modern city in Palestine. To be fair, one must keep this distinction in mind continually. Then there is the spirit of ancient Jerusalem, the all important point about the entire problem. This third purpose of such a trip, cannot be put into writing but it must be felt and cannot be seen. After all our contentions about the authenticity of this or that, the deeper fact remains, namely: here there was the mankind which was chosen by our God to give fleshly form to His greatest revelation, His Son. He was born here, He was raised here, He lived here, and here He taught and then died. Here too He arose from the dead and gave us all we have which is really worth while. This fact is beyond question, and should never be lost sight of by anyone who comes here to see the land and people.

Then we were taken to "The Wailing Wall"—156 feet long and 35 feet high—owned by the Turks but special permission given the Jews to come here and perform a religious rite which to him is very sacred and holy. Really, I felt out of place here, for I came as we all did, just to see. The Jews were here as though just to satisfy our curiosity; all types and ages of them, both male and female. They came here with a curious purpose in their hearts and there I stood and stared at them. Of course, I tried not to be irreverent but I felt like an intruder. However, here they have been coming, the same people from whom Christ sprang and they have always come with a serious purpose in their hearts.

From here we went up on Mount Moriah into the Temple area, which is under the absolute control of the Mohammedans. Our coming here gave us a chance to see the city and have a general idea of the Temple section. Here you find the two Mosques; the one the famous Mosque of Omar, and the Mosque of the Sacred Rock. I will not attempt to describe the details of these buildings, for all that has been done very much better than I could. I can only say now that I did not get very much out of that visit. Somehow, one must see things of this kind with a different eye than the eyes I have. Of course they are wonderful but beyond that they do not go. Then too, I cannot reconcile myself to the fact that this entire area is in the hands of the Turks. I am not sure that the Catholics or the Protestants would take better care of it than the Turks do, but I do not like the idea. The fact is I am not at all sure of the authenticity of most things one sees. It will only be a matter of a few years till we will discover that many things we are now told are entirely unreliable and even deliberately distorted.

On the way back to the hotel we stopped at one place where they are doing some excavating which already shows that a

few things we have been told for a few centuries are not authentic.

After dinner we started out again but this time we went by machine. We drove out to the Mount of Olives and had a fine view of the city and the place where Christ ascended into heaven. Here they have four altars within an enclosure where four different religions pretend to have a service at the same time on Ascension Day. The Roman and Greek Catholics, the Turks, and the Armenians. Our guide told us today that the service is a regular bedlam, all or rather each, trying to outdo the other. Here one finds a situation which may be all right, but I do not like the color nor the spirit. There seems to be a great uncertainty as to whether Christ really could accept such a service even if it had been given by ten different sects.

Then we went back to the city and drove in the opposite direction. We passed Rachel's tomb, keeping the respect and reverence for so long a time of all sects. I do not know whether any of them even question whether she is buried here. Her tomb overlooks the Valley where David met Goliath and there is a small brook from whose bed he selected the pebbles for his sling. Then we drove through a new Zionist section. The people have their homes here but they all do business in the city. This gives one an aspect of the Zionists' movement which one does not like. They were sent here to farm and now they are in business which is already overcrowded. Of course they live in the country, getting away from the dirty, crowded conditions of all living quarters of the city.

A mile or two farther on, we ran around a hill and when we came to the other side we overlooked a valley and saw some carefully tilled fields in the distance. They are the fields of Boaz connecting the beautiful story of Ruth with our trip. It is like making a string of beads and putting another bead on when you come to a new but familiar name.

However, these same fields are the ones on which David watched his flock by night and where very likely he at least conceived some of the Psalms—very likely in some such a place as this, such a splendid Psalm as the twenty-third could be born. Here also the angels sang the first Christmas carol, for it was here the angels sang on the first Christmas night. Yes, really—you are standing at the gates of Bethlehem. This little town of Bethlehem was



Dr. and Mrs. Curtis with Dean Walker leaving on Mediterranean cruise, presented by the Alumnae

specially blessed when Christ was born here.

Of course, here as elsewhere, you are having a great battle as to who really has a rightful claim to the Manger. However, they finally went into a cave and dug out caverns so that each one would have a separate one in which to erect a shrine to commemorate the birth of Christ. There is one new stunt, however; when you enter the Church, you must pass through a door or rather just a hole in a solid stone wall only about four feet high. I noticed it was a large door at one time, but now they have it walled up so that you must stoop to enter here. The effect is very good. We stooped and entered the Church erected over the spot where Christ was supposed to have been born. There was nothing special about the Church, for it has been repaired and added to until it has very little about it of special interest as a Church.

Then each one of us was given a candle, lit—very thin but three times as long as the ones the Moravians use, and our guide led us down some very slippery stone stairs into a dark cave. Of course, all this ceremony added to the real solemnity of the occasion and the sacredness of the spot. At last we were down in the cave, and at one end you saw the smaller recess in the side of the cave and we were told this was where Christ was born. Then to your right and a bit farther back you were shown where the manger was in which He was laid. By this time one looked around and one found the cave divided into different parts by partitions made from sheep or goat skins and heavily oiled. Then too one saw it was really a limestone cave which opened into a winding trail with other caverns here and there. Soon one saw that each turn in the cave and each cavern was hewn out of the rock and then partitioned off so that each sect might have its own niche to worship the Birthday of Christ. How silly—yes, but it is really true, and to add to the confusion they call each cavern something else but mean to commemorate the same thing. In spite of this confusion, I really enjoyed this visit very much and I took more away from here than I did from the Church we have visited. You know my fondness for Christmas, of course, and likely the reason I took so much away lies in the fact that I came here with more.

We had a chance to see something of the town of Bethlehem and its quaint costumes and customs. Somehow, I loved Bethlehem and could stay there for some time.

Then we came back to the American Store in Jerusalem, where I ordered some of the finest slides you ever saw.

Sunday Morning, March 16, 1930.

We were up in good time, for we were scheduled to leave at eight for the Garden of Gethsemane and our trip to the Dead Sea—4,000 feet below, where we are now. We are going by machines, here again they have very good machines, many of them American makes. There were two Buicks in our party of twelve cars this morning.

We went to the Garden of Gethsemane first, enclosed in a high wall and again owned by three sects; the Roman Catholics, the Mohammedans and a small corner for the Armenians. They have arranged a regular flower corner in a part of it where the large and old olive trees still stand. Here once more I really had a desire to worship. A few years ago the Roman Catholics built a beautiful Church, and when we entered the organ was playing and a priest was giving communion to a class of boys, about thirty of them. The Church is not at all pretentious, but very quiet and worshipful. This being Sunday morning and being surrounded by such a reverent atmosphere, we really felt like spending some time here in worship. However, we are on a trip which means our time is very limited. So we were soon back in the cars again and were on our way. Just as we came around to the other side of the hill, we entered Bethany where

Christ raised Lazarus from the dead and Mary and Martha lived, in whose home He loved to be. In 1907, Bethany was badly shaken by the earthquake and there is very little left of the old part of Bethany. No one has been able to locate the Bethany home which Christ used for rest and quietness. Across the valley on another hill, called Beth-Page, you can see the village to which Christ sent His disciples for the ass on Palm Sunday on which He rode into Jerusalem during the triumphal entry. Here one has no real reason for being at all skeptical for no one has tried to claim any part as his own. There are no monuments to mar or scar the hillside but one feels certain that this place has been under the spell of Christ.

Then we took the Jericho Road—a fine road built by the Turks before the war and now kept in very fine shape. The distance is twenty-eight miles and the road winds down one mountain and up another. The elevation changes 4,000 feet in the distance, so you can readily see we were going down grade on very sharp curves. On the way we passed what has been marked out by some legends as the Good Samaritan Inn. It is now in a direful state of preservation. In fact it will fall down entirely in a few years. After another hour we came to a long plain absolutely barren save for an occasional sage brush. I do not know when I saw anything so unpromising as this plain. Our machine cut straight across to the Dead Sea. I am not surprised the sea is dead, for you can find no life within five miles of the sea. The water is very clear and all life within the water is extinct. Some of our party went in for a swim and they tell us it is true that you actually float with no effort to keep up. Here too, to our left were the mountains on which Moses stood and looked over the sea into the land flowing with milk and honey. No one can now see any of the fertility of the days in the past. What was once a glorious country, called the entrance to the Promised Land, is now a salty barren waste.

I understand, the English Government gave a franchise to a Russian Jew to develop the Dead Sea and bring out the salt of the sea for commercial purposes. The natives objected strenuously, for they do not want a stranger to come into their lands and take from them anything which now belongs to them. This coming week, a delegation is going to England to have the matter settled on some way or another. It will be interesting to watch the next few years, for here on the shores of the Dead Sea, something will happen—I have no doubt.

Then we again took the machines and drove six miles to the north and a bit to the east to the Jordan River—the site where Christ was baptized and where many Orthodox Christians even now come to be

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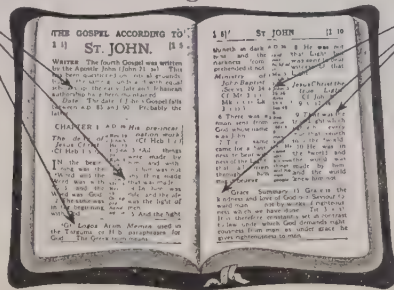
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baptized. From the Sea of Galilee to the Dead Sea is 168 miles along the river. A beeline is 65 miles—this will give you an idea how the river winds and twists coming down here. Just a bit below here, is the site where the Israelites crossed over into the Promised Land. Here too is the spot where Naaman came and dipped into the Jordan to be cured of leprosy. Somehow this river is real muddy and not at all as beautiful as I had anticipated. I see now why Naaman did not care to bathe in it. They tell me at other times, the river is beautiful and at some places very large. Here it looks as though it was only 50 feet wide.

BETHANY ORPHANS' HOME

What a wonderful thing is faith! Such a faith as we see in various ways, exemplified in young children.

Especially at this season of the year, the smaller children came running to tell you "that my Daddy is coming on Easter Day and is going to bring me a big chocolate egg," or "my mother is coming and is going to bring me lots of candy," and then the rest of them say "me too." What a faith they have in their dear ones, they know they will not be forgotten.

The older girls and boys are busy drawing pictures of the Easter Bunny with their nest filled with colored eggs, showing what they are thinking about.

The choir is busy rehearsing some special music and a cantata to be rendered on Easter Day. And our older girls are busy wondering what dresses they shall wear.

You can readily see our family does not differ very much from any other family, only somewhat larger and it takes more to supply our needs.

Of course, you all know we are looking forward to our usual donation of eggs. Not only enough to supply us with eggs during the Easter season, but also enough to pack some away for our next winter's cooking and baking.

We have faith enough to believe we will get them.

—Mrs. C. H. Kehm.

A NOTE OF FAREWELL

On board the S. S. Asama Haru,
San Francisco, Calif.,
Mar. 29, 1930.

Dear Christian Friends:

As we turn our faces to our task in Japan, our thoughts go back in gratitude

to our many kind friends in the Church. Our furlough has been an interesting and helpful one. Through the help of the Churches of the Ursinus Classis in Iowa the Miyako Chapel Fund has been nearly completed. We are counting on friends in the Northwest Synod to finish the Ichinoseki Chapel Fund. To our friends in Ohio and Indiana, who gave us such an excellent start on the Kindergarten that is to be built in Morioka, we are most grateful. We hope and pray that continued gifts for these unfinished projects may not cease and that our hands may thereby be strengthened.

Words cannot express our gratitude for what has been accomplished. Our one hope is that both gifts and givers may be richly blessed. And herewith we bid you all a fond and affectionate farewell. Auf Wiedersehen.

Yours in the Master's Service,

Cornelia R. and Gilbert W. Schroer.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

During the first week in April the Home office was crowded with work. The congregational treasurers were sending contributions of subscribers to the Building and Endowment Fund, bringing payment up to the beginning of the fourth quarter, April 1. Over \$90,000 has already been paid.

Statements to be mailed to subscribers were prepared, also a letter giving the status of the campaign. The mimeograph was used to duplicate the letters to many thousands. One of the guests in the Home gave valuable assistance in this work and in about 2 days the required number of letters had been produced. The letters were signed and then distributed among quite a number of the guests to fold them and put them into envelopes. With many hands in this work they were soon ready for the envelopes.

Owing to the lateness of Easter this year, Mother's Day comes just a few weeks after this holiday, necessitating the distribution of Mother's Day envelopes to the parishes at this time.

Also the Auxiliary has planned to have a Phoebe Home Committee of at least 3 persons in each parish to co-operate with the Parent Auxiliary at Allentown. First steps have been taken to secure such committees and that required a considerable amount of work which was also done mainly in the Home office. However, our office force has been equal to the task and the week-ends with all the work accomplished.

BERGER MEMORIAL HOME FOR THE AGED

Our program of services for April is as follows: April 6, Messiah Church, Rev. James W. Bright, pastor; April 13, Jenkintown Methodist Church, Rev. J. D. Broadhead, pastor; April 20, Easter Sunday, Holy Communion; April 27, St. Luke's Church, Trappe, Rev. A. C. Ohl, pastor.

These services are growing so rapidly in popularity that we scarcely know what to do with the people. We are glad to have them all come in and see our beautiful Home and we will always do our best to accommodate them. So far, Mt. Hermon has brought the largest group with them.

The young people of Calvary Presbyterian Church, Wyncote; the Auxiliary of Boehm's Church, and Mrs. E. E. Leiphart's S. S. class provided special entertainments for our guests in the month of March. They were very pleasant and much enjoyed by all. Refreshments were served and souvenirs given each guest. Our utility man is back at work and all of our guests are in their usual health.

—Charles B. Alspach, Supt.

MINISTERIAL RELIEF

The attention of the ministers and members of the Eastern, Potomac, Pittsburgh,

and Ohio Synods is especially called to the following letter:

Miller, S. D., March 14, 1930.

To the Board of Ministerial Relief, Philadelphia, Pa.

It gives me great pleasure to send you a few lines of greeting, and a few words to show how glad we are that we could send you the last part of the amount of our Sustentation quota. You undoubtedly will have received the money through our Classical Treasurer, Rev. A. Kurtz, by this time. My two congregations, Wessington Springs and Highmore, will now be numbered in the list of congregations which felt themselves duty-bound to do their full share by willingly reaching the goal of their quotas. If the two congregations just mentioned could accomplish this, I do not see any reason why other congregations cannot do the same.

Of course I know a reason; it is, however, a rather damnable one. The Bible refers to it where it emphasizes that there are some, and always will be some, who cannot subdue their neck to the work of their Lord. Nehemiah 3:5. But, on the other hand, it must be mentioned that all these stiff-necked people will not have any part, nor right, nor memorial, in Jerusalem. Nehemiah 2:20. I was ashamed and shocked to read what some "ministers of the Word" had to say, as to their refusal to co-operate in this noble and Godly work. If they only would read and study a book like that of Nehemiah or of Haggai, they would change their minds. Nehemiah, for example, speaks in the name of the God of the Heavens, our Lord, when he says: "Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise; even thus he be shaken out, and emptied." 5:13. I also refer to the words of the Angel of Jehovah, which Deborah was forced to utter: "Curse ye Meroz, said

the Angel of Jehovah, curse ye bitterly the inhabitants thereof, because they came not to the help of Jehovah against the mighty." Judges 5:23. After all, there is no reason whatever to boast when reporting that someone or a congregation has reached the quota in this work. It is rather a little work after all, when we consider how small the single or individual gifts, expected to be given during a period of five years, namely: a lonely dollar a year.

To come back to my congregation, I will say that they consist exclusively of more or less poor farmer members, having had no real crop for five years in succession, except one which was three years ago. As it is, our economic situation in this western part of South Dakota is at the present a most critical one. My heart is aching whenever I think of my people and whenever I see and visit them. The state of poverty and distress, which confronts me, is in many instances real staggering. This refers especially to the conditions prevailing at Highmore and vicinity, where the congregation is located, which sent you so cheerfully the last part to fill their quota of \$5 per member. Be assured I surely do not like to refer to this. I hate to give the impression that we have done something extraordinary. But the point I have in mind is this: Inasmuch as I know that other congregations with farmer members, living in territories of no real crop failures for many years, haven't done their share, or even worse will not do their share, on account of their stiff-neckedness, I cannot help but point to my poor congregations. We have no Church buildings whatever, since we can't afford to build them. I write this in order to encourage other congregations to do the same as we did—pay their Sustentation Fund quotas in full. Keep on the good work and do not feel discouraged whatever!

Yours in the spirit of hearty co-operation,
(Rev.) Alfred Funck.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Easter Sunday, April 20, 1930

Easter Lesson

John 20:1-16

Golden Text: "He is not here; for He is risen." Matthew 28:6.

Lesson Outline: 1. Faith. 2. Fellowship.

Ever anew Easter confronts the world with the challenge of eternal life. "If a man shall die, shall he live again?" That question is as old, perhaps, as our race. And it is never hushed. In spite of difficulties, doubts, denials even, it wells up from within as a fierce desire of the human heart, if not as an assured faith. Take our own age with all its sophistication. Belief in personal immortality seems to sit lightly in many. In speech and writing they profess a skeptical indifference toward the issue. But probe beneath the surface, and you will find a wistful yearning, at least, for life beyond the tomb. You will find questions that come unbidden, and that refuse to be satisfied with negative answers.

Now the Easter message meets all these persistent and imperious questions with jubilant affirmations. It bids us lift up our little human life into the light that streams from Christ. It bids us irradiate the dark problem of life's meaning and death's mystery with the precious truth and grace of His gospel.

Men have been doing that for nineteen

centuries now. That is a long time, and "time will tell." In the long run, it tells the truth about our systems and philosophies. They are tested and tried in the laboratory of experience. And they are cast aside if they are found wanting in truth and reality. Many generations of men have thus tested and tried Jesus' gospel of the life abundant and eternal. The result has not been a logical proof or a mathematical demonstration of immortality. That, in the nature of the case, is impossible. Spiritual things can only be discerned spiritually. Only the pure in heart can see God. And only the heavenly-minded can believe in immortality.

But wherever the Lordship of Jesus Christ has been acknowledged and honored in humble and holy lives, sturdy hopes, glad affirmations, abiding convictions have blossomed forth. In the ages before Christ, immortality, at best, was a vague hope; or, generally, a dark menace. Jesus transformed it into a radiant promise. And He did this by His entire message and ministry, not merely by His death and resurrection. He was, and is the resurrection and the life. Through His gospel He has brought life and immortality into the light.

Our Easter faith, then, is the consummation and coronation of a faith which Jesus Christ kindles in our hearts by the truth that was incarnate in His life. It is the assurance of faith that the life of man has infinite meaning and eternal worth, because God made man in His divine image. It is filial trust in the purpose of a gracious Father who, by the

power of His love, is seeking to fashion men for a fellowship whose abundance far surpasses all the limitations of time and space. Either Christ's gospel of the Kingdom of God is an empty dream, and then our human life is a mockery and a tragedy, or it is the deepest truth in all the universe. We believe the latter. That, indeed, is what faith in Christ really means. To those who believe in Him, He is the truth, the way, and the life. They believed that He laid bare, as it were, the heart of the Eternal. He showed us the Father. And in that Eternal Father, whose children we are, rests and abides our faith in immortality.

I. Faith. Our lesson text is taken from the Gospel of John, the latest of the four narratives of the life of Christ. Each of the evangelists gives a large place to the story of the resurrection. Naturally so, for if the account of this marvelous life had ended on the cross and in the grave it would never have been recorded. It required the resurrection for its capstone. The conviction that He had risen from the dead was the completion of His life, even as it forms the completion of our faith.

These narratives of the resurrection found in our gospels and, also, in the writings of Paul vary considerably in their details. The earliest account that has come down to us is from the pen of Paul, who was not an eye-witness. It forms a part of a great letter to recent converts in Corinth, a Greek city (1 Cor. 15:1-28). Now Greek philosophy was hostile to belief in a resurrection, and Paul was at pains to counteract this skepticism. Instead of giving a detailed account of the resurrection, he merely enumerates six appearances of the risen Lord. Last of all he cites his own personal experience: "He appeared also to me." And then, in the remainder of the chapter, Paul sets forth his philosophy of our resurrection.

When we turn to our four gospels we find accounts of the resurrection that are much fuller and more vivid than Paul's, though later than his. John's, for example, was written in the closing years of the first century, a long time after the event.

Doubtless the author of this wonderful version of the life of Christ was familiar with the first three gospels, and, thus, his story of the resurrection may be regarded as supplementing the others. However, every student of the Bible knows how difficult, if not impossible, it is to harmonize in their details these four gospel narratives of the resurrection.

But one thing is perfectly obvious. They are narration, not speculation. One and all, they relate the experience of certain men and women. Various groups of the disciples, at different times and places, became absolutely and profoundly convinced that the Crucified was alive. The thrilling message, "He is risen," flashed through that small circle of devoted followers, who had buried all their hope in Jesus' untimely tomb. That incredible message provoked wonder and doubt, but, ultimately, it was believed by all. And that faith marked a new chapter in their lives. The conviction that Jesus lived made them world-conquering missionaries of a new religion.

But, whether we read Paul or the gospels, the essential fact in these diverse narratives is that they all report the personal experiences of certain men and women. They are confessions of a great faith, rather than the proclamation of difficult dogmas about the manner of the resurrection. They are not formal doctrines, but personal and spontaneous testimonies of an experience that was inward and spiritual. The authors of these narratives would have been as unable as we are to explain the mystery of Jesus' resurrection and the manner of His self-manifestation. And there was no need of that for them. The age of reflection came later. Theirs was the joy of discovery. They had personally experienced the fact that Christ lived, though

His enemies had slain and buried His body. And to that great spiritual fact they bore joyful and enthusiastic witness. Their reports are the confession of a triumphant faith that had been kindled in their souls by the risen Christ.

II. Fellowship. It is tragic, almost, that our theological debates about the resurrection have been focused upon its external and physical aspects. The paramount issue has been the empty grave, and questions about the body that emerged from it. One may readily grant the speculative interest of such inquiries, even though our answers must ever remain conjectural. But their practical value is wholly disproportionate to the harm they have done by shifting the emphasis of the risen Spirit of Christ to His resurrected body. True Easter faith is that the Holy Spirit of Christ liveth and reigneth forever. And that Spirit never lay in the tomb of Joseph. At the moment of death, Jesus committed His Spirit into the hands of His Father in heaven.

And it was this risen Christ who manifested Himself to His disciples in the early Church. We may be wholly unable to explain, from our present records, how He manifested Himself to them, or was seen by them. But there can be no question that, for them, faith in the risen Christ meant continued fellowship with the Master whom they had known and loved in the flesh. Men had nailed Him to a cross, but God had put Him on a throne. He had put the seal of His divine approval upon the message and ministry of His well-beloved Son. And the bond of a living faith united them with this risen and living Lord. Now life had a new meaning for them; and death, no mystery. Both were dominated by Christ. Life meant trusting, following, serving Jesus. And death meant, "to be forever with the Lord."

If men had not been able in all the ages since then to verify in their own lives the recorded experiences of these early disciples they would not have continued to believe their reports. There would be no Easter in our calendar, nor would the Lord's Day be universally observed. Long before this the story of the risen Christ would have been discarded as an incredible legend.

Indeed, it is so discarded by many. They learn the doctrines of the Church and they read the gospel narratives. But they reject both. And who are these doubters and deniers? They are the spiritual descendants of Pilate, Caiaphas, Judas, Herod; of all the men who rejected and crucified Jesus because they had no eyes to see His glory. And mark it well that none of these men "saw" Jesus after His death. The risen Christ appeared to none of them, because they had no eyes to see the glory of His Spirit, whether before His death or after. And for the selfsame reason their followers today do not see the risen Christ. They have no spiritual vision. They see all the kingdoms of this world and their glory, but not Christ and His eternal Kingdom!

But there have also been multitudes throughout the ages who have seen the risen Christ, as the disciples saw Him, and who read the Easter story with deep gratitude and in humble faith. They are the spiritual kindred of Peter, Paul, Mary, and all the others who said, "He lives." They have met this living Christ on their way through life, as did Paul near Damascus. They have found in Him the truth and grace of God. They know that He lives in them, and therefore they are sure that He rose from the dead. Their faith does not rest upon the hearsay testimony of others. It is the result of a personal experience that requires no external prop and no dogmatic proof.

There is no road, no place today where men may not meet this risen Christ. We trace His growing influence in history, and we observe it in the daily lives of those whom we love and honor most. If any



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man will surrender his spirit to Jesus and fellowship with Him in loyal love and service, as Paul did, faith in the risen Saviour, victorious over sin and death, will become the most assured fact of his life. But until then, Easter will be a mere name to him; the Easter faith, a supersitition; and the Easter hope a vain illusion.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Apr. 20—Why We Believe We Live Forever
 John 11:23-26; Mark 12:26, 27

Today the Christian world celebrates the festival of Easter. It is the day on which we commemorate the resurrection of Jesus from the dead. It is, therefore, a proper occasion when we may consider the question of eternal life. Easter is the Festival of Life. We sing it forth in our hymns; we express it in our prayers; and seek to explain it in our sermons. Our topic invites a consideration of "why we believe we live forever." Let us understand at the beginning that eternal life is not the same as to "live forever." The latter seems to imply the duration of life through the endless years of eternity, but eternal life has reference to a kind, a quality of life which implies more than mere duration. What Jesus came to give to the world was not simply duration of life, but a new quality of life, so that whenever Jesus uses the word *life* He means not simply breathing or existing, but an order, a quality, a kind of life which is imperishable and which, therefore, is eternal.

There are many people today who question the immortality of man. Swept along by the scientific spirit and by a humanistic philosophy of life, some people have come to question, if not reject, the old-time belief in the eternal life. But while it can never be demonstrated by mathematical or scientific laws, the idea of immortality has been with the human race from the very beginning. An idea that persists with such power during the whole history of the hu-

man race cannot be dismissed by a mere wave of the hand. If there are some folks today who deny the resurrection from the dead that fact does not say that the dead will not live after death. It only says that some people do not believe it. The fact remains what it is regardless of whether people believe it or reject it. The life hereafter is something which challenges our faith rather than our knowledge. There are many things in our spiritual life which we cannot know with the intellect but which we can believe in the heart. No man has seen God at any time. It is easy to get rid of God through an intellectual process. We can reason God out of the universe and that is what people frequently do when they follow their reason only. But we know there is a God because we have experienced Him in our own lives. We are as sure of the fact that there is a God as that we ourselves exist. There are some things which we can get only from experience and where the intellect fails us. Now this same principle applies to the belief in the life hereafter. We may, however, set down our reasons for the faith that is in us.

First—Jesus said so. He said, "Because I live ye shall live also." "I go to prepare a place for you and if I go and prepare a place I will come again and receive you unto Myself that where I am ye may be also." Now, Jesus made statements concerning other seemingly unbelievable things which we nevertheless find to be true. Why should we doubt Him when He speaks about life hereafter, when His utterances on all other matters were absolutely true? Jesus is the only one qualified to say so. He did not get His knowledge out of books nor from hearsay, but from intimate fellowship with the Father. He had come forth from God and was returning to God, and consequently He knew of what He was speaking when He said, "He that believeth on Me though he were dead yet shall he live."

Second—Jesus Himself lives. He rose from the dead. That fact was established at that time. He was seen by more than five hundred witnesses. Usually we establish a fact at the mouth of two or three witnesses, but when there are five hundred who testify the same thing there must be a basis of fact in their testimony. The fact of Christ's resurrection from the dead has been the inspiration of multitudes of His followers the world over. If He had not risen the faith of these people would never have been kept alive during all these years. Now, we shall live because Christ lives. His life which overcame death and the grave is operative in all of His followers and those who believe in Christ shall not only live on forever but they shall be living a new order of life throughout all eternity.

Third—the indestructibility of life. We believe that we shall live forever because life never ceases. It simply changes. It is transformed from one order into another. Life itself continues although in a new form. Tennyson has said:

"Nothing walks the earth with aimless feet;
Not one life shall be destroyed
Or cast as rubbish to the void
When He has made the whole complete."

The whole system of nature seems to say, "Let nothing be lost." The mineral kingdom gives itself up to the vegetable and finds itself glorified in the vegetable kingdom. The vegetable kingdom gives itself over to the animal and finds itself glorified in the animal kingdom. The animal kingdom yields itself up in the human and there finds its highest glory, and the human gives itself over to the divine and there realizes its true mission and destiny. But in the whole process nothing that ever existed in the mineral kingdom is lost through the ascending scale of life. It is only transformed, transfigured, taken up, glorified. So is our human life. It is

changed but it persists and goes on. We live though it may be in a new form. That form may not be physical. We may live in memory, we may live in the good we have wrought. We may live in influences which we have projected, we may live in our offspring, we may live in words and deeds and we may live with Jesus forever.

Fourth—The fulfillment of life. There are certain almost conclusive reasons why we believe in the life immortal. God has placed certain promptings, certain yearnings and desires in our being which must find their fulfillment and realization sometime, somewhere, somehow. The fact that God gave us eyes presupposes that there is light for the eyes to see. The fact that we have ears is an indication that there must be sound to hear. What would be the use of eyes and ears and other senses if there were not something somewhere in the world that would meet these senses. So, if there are intimations of immortality in the human heart, if there are longings within us for a better world, God having placed these desires within us would mock us if there were not something corresponding to meet them. If we have homesickness there is a home somewhere. If we have a desire for knowledge there is truth somewhere. So if we have a yearning for immortality there must be an immortality at hand. Moreover, many of the faculties with which God has endowed us cannot find their full development in our earthly life. They are restrained, suppressed, crippled, dwarfed. There must be, then, an opportunity where life can come to its highest and fullest expression, or else God Himself would be defeated.

It is because of some of these reasons that we cherish the belief that we shall live forever, that life's meaning is not fulfilled while we journey from the cradle to the grave. We believe that life goes on and that death is but the narrow vale between two eternities. We believe that death is but a transition, a passage from our temporal existence to a life which is eternal. How that new life will manifest itself or where it will be lived we do not know. We may have our beliefs, but we do know that our Redeemer liveth, and because He lives we too shall live. We know Him whom we have believed and are persuaded that He is able to keep that which we have deposited with Him. We "know that we have passed from death unto life because we love the brethren."

STUDENT NOTES—PHILADELPHIA

Intercollegiate Student Conferences teach one to look for certain friends. Prof. Libert is one of the pillars and this year at Buck Hill Falls Mid-winter Conference, Rev. Willis D. Mathias also led a group.

Certain sentimental values will be lost in changing the Summer Conference from Eagles Mere to Forest Park, but the circumstances made the change necessary. Fortunately, rich traditions will be carried over from one to the other, and soon Forest Park will have its own sentimental values, with trees and rocks and logs with memories that determined lives of service with world significance, yet all unmarked. (It is a rare experience to walk about our Green Lane Camps with former workers, and be told what certain locations mean to mutual friends because of long hours alone with God, and sometimes one or two friends. It is not sacrilege to mention Gethsemane in this connection.)

Our men have re-elected C. W. Lawson to lead the university men next year. He comes from Nyack, N. W. One of our former leaders, Ed. Redington, who during this year has been assistant director of the Christian Association, has just been dismissed from the hospital, having undergone a successful operation. He has been speaking several times each week in neighboring Churches and schools, and with rare ability.

Two of our girls, Margaret Landis, and

Grace Wasserman, have done very fine work on similar deputations. Margaret leads our girls, and is a sister of Eugene Landis, who recently received a Guggenheim Fellowship enabling him to continue his medical research studies in London another year. Margaret, until recently, was accompanist to the Girl's Glee Club, but resigned because of a rush of work. Grace Finney, who succeeds her, is also one of our girls, and such positions are not given out on any denominational basis.

George Oeste, of whose fine high school teachers' examination we made a note recently, since he led in a group of 85, is now a member of the faculty of the Frankford High School.

To continue noting some of the high spots in the work of some of our young people, today's papers carry the picture of Kathryn Bender, the girl who saved the boy from drowning in our park last summer. Kathryn is to be Temple's Queen of May. Her home is Millersville, Pa.

Perhaps some of the teachers who read this will recall having heard Elias J. Kline, one of our graduate students at the university, speak at Schoolmen's Week on "The Junior High School and Changes in the Curve of Elimination." Kline comes from Avon, Pa., and is a brother of the Rev. Earl G. Kline, pastor at Selinsgrove, Penna.

Two recent students are now studying theology: Stanley Addis at the Seminary at New Brunswick, and Louis Novak at Hartford.

And so one might continue, for I notice having failed to state that Grace Wasserman's team won her class' cup in the Finance Campaign; but I have enumerated a few of the outstanding things that came to mind just to show how large a proportion of our groups are the sort of men and women whose powers and ideals must be not only reckoned with but harnessed to the Church we want to have in the near future.

The many friends of Dr. J. P. Wickersham Crawford, professor of Romantic Languages at the University of Penna., and a son of the late Rev. James Crawford, D.D., are congratulating him on having been appointed together with Vice-Provost McClelland to make a study of the colleges of England and the continent with a view to advising the University concerning its proposed removal of certain departments to Valley Forge, Pa. Dr. and Mrs. Crawford will sail on May 2.

A most enjoyable student party was given at Temple University to the students of all the schools in this vicinity from our denomination, and the young people from the First and Grace congregations who are working with them. In our Temple work we are splendidly supported by Mr. A. C. Frantz, bursar of the University, and a brother of the two ministers of that name in Lancaster.

Returned Missionary Rev. Edwin A. Beck will be the speaker at the next Open House meeting to be held at the First Church on the evening of Palm Sunday. He will tell of the problems of China as he sees them.

Our Finance Campaign has taken both time and strength since December. We are grateful for some fine co-operation on the part of our committee under Mr. Harry E. Paisley, and for the gifts of congregations and individuals.

May we ask those who are contemplating gifts to this work in the near future, to try to send their pledges in before May first? This will enable us to give credit to your congregation's benevolences in the report to Classis.

To date the Churches in Philadelphia have done very much more than have those outside of the city, for whose sons and daughters this work is conducted. This is indication of the fine spirit of benevolence which the Philadelphia Churches show. Please report your pledges to Mr. Harry E. Paisley, 3601 Locust Street, Phila.

—Clayton H. Ranck, Student Pastor.

HOME AND YOUNG FOLKS

PEN PRICKS

By John Andrew Holmes

No page is so fair as the page of the face, when the angels have been using it as a tablet.

"Nothing worries a girl more than to discover that the man after her own heart isn't after it at all."

Little Go-to-Sleep Stories

By Mrs. Catharine Smith Brown

A Plea for the Innocent

At last spring has made its debut. The fact is proven by many signs. The earth with its new green dress; fields and gardens where the rich mellow earth has been turned and planted with seeds; trees pushing forth new foliage and blossoms; the sweet fragrance of arbutus in the air, and the general awakening of Mother Nature from her long winter's nap.

But to all lovers of nature, the real harbingers of spring are the cheery notes of our feathered songsters and the evening chorus of the frogs.

There is nothing that stirs the human soul to life more quickly than the clear call of the whip-poor-will, mingled with the cheery notes of the robin, with now and then the chummy call of the Bob White.

Or sit and listen to the evening serenade of the frogs in a nearby pool! The sopranos take the leading part with now and then a bass note to complete the harmony. No music can compare with that of Nature's own musicians!

But all is not gayety among the denizens of the air and fields, for often—yes, too often—these merry-makers meet their fate at the hands of reckless boys. It is not an unusual sight for one to see a feathered songster drop lifeless to the ground, a victim of some thoughtless lad's air-rifle. Nor is it unusual for one to hear a frog concert come to an abrupt close, because some thoughtless boys have warred upon them with stones, and many of the loyal choristers succumb to the onslaught and die as martyrs.

And what good do the boys get from their cruel actions? I am sure they do not have the feeling of a duty well done; instead they must feel like fugitives fleeing from justice!

Man is superior to every other living thing, and yet I wonder if some of the lower forms of life could not give him a few lessons on the application of the Golden Rule, if he were to observe their ways?

Moral: It doesn't pay to either lose or mislay the Golden Rule.

THE HIGH ROAD OF LIFE

(A message about the International Older Boys' and Girls' Camp Conferences)

By Roy A. Burkhart

There are two roads in life, one, the low-tunnel road, and the other, the high road. Each traveler makes his choice between them. The low-tunnel road is traveled by those who look for the easy things in life, who shirk danger and wander to no purpose; the high road means an everlasting climb, only he reaches the summit who

A PICTURE OF CHRIST

Behold, I see a picture
Of our Christ upon the Cross,
I can see Him, pure and holy,
Nailed with that human dross.
I can see Him bowing humbly
To the crowd there standing by,
I can see the seeming triumph
In the persecutor's eye.

I can see them all excited,
I can hear them loudly cry,
"On to the hill of Calvary,
And there Him crucify."
In their eagerness I see them
Pounding in the cruel nails:
I can hear their craven mouthings,
As they tell their lying tales.

I can hear the supplication
Of the Christ, the Martyr true,
Asking, "Father, do forgive them,
For they know not what they do."
I can see the mob around Him
With their hearts as hard as stone,
I can feel their satisfaction
When He's buried deep, alone.

I can feel their disappointment
When He rose from out the grave,
To prove He was the Son of God
And all sinners came to save.
What a change on earth's been
wrought
Since Christ came here to show
The way of life for every man,
None but God's children know.

—Harry Troupe Brewer.

climbs, climbs, and climbs. He seeks life in the full, and the winding, climbing road is ever a symbol of his life. He accepts life as a gift, a divine opportunity, a capacity for honest endeavor.

Does this high road lure you? Does it tug at your heart? Then, pack some of your old clothes, and come to camp this summer. In camp the high road is made clear and a real journey on it is made. The door will swing wide and you will see the way more clearly than ever before.

There will be fellowship with young people from many states and many denominations. Some will be poor, others rich; some will be from the south, others from the north, but in one respect all will be alike—they will seek the larger mind, the fuller life, commune with themselves and their fellowmen, and in their tryst, meet God.

With them will be Great Hearts, their leaders, who will go on ahead, and yet with them, on the road that leads up and on to the best in life.

There will be friendship with the beautiful things of the world at hillside, on the boat ride, in the early morning watch. They will see pictures hanging everywhere, in the glow of wondrous sunsets, in the fold of hills, in the forest vistas, in the colors of the lake. And through it all they will discover that the great soul of this world is the enemy of ugliness and the friend and lover of the beautiful and, that in time of beauty may overcome the sins of mankind.

There will be friendship with God. All along the way they will hear, "Enter into the Silence. Trust thyself with God." They will learn that prayer promotes the presence of God, humbles the mind, and detaches it from the things that perish with

the using and gives it clarity of purpose and hunger for truth. They will learn the way to make all of life a sacred thing.

There will be friendship with the races of God, for in time all races must travel the high road, so in camp they will get acquainted and face the building of a new community of God together.

There will be friendship with the other great issues that enter into the building of a Christian world.

And there will be friendship with the person of Jesus. Because he is like moral radium, in contact with men of all ages, types, and races, and ranks, they will find that they are set free from inner conflict and made master of life by the moral power that is in Jesus. He will be the Great Companion of the High Road of Friendship—friendship with the best.

Such is the Call of the International Older Boys' and Girls' Camp Conferences, which represent forty-two Protestant denominations and fifty-two State and Provincial Councils. Give two weeks to prepare for and travel this High Road in the Geneva Camps, viz.: Geneva Glenn (Colorado)—Girls' Camp, July 8-21; Boys' Camp, Aug. 19-Sept. 1; Lake Geneva (Wisconsin)—Girls' Camp, Aug. 5-18; Boys' Camp, Aug. 19-Sept. 1; Winnepesaukee (N. H.)—Girls' Camp, July 21-Aug. 4; Boys' Camp, Aug. 19-Sept. 1.

(For further information write to Mrs. Catherine Miller Balm, 1505 Race Street, Philadelphia.)

A typewriter ad says children do better in school if they don't learn writing. The signatures of famous men seem to bear out this theory, too.—Waterbury American.

He—"Did you make these biscuits with your own little hands?"

She—"Yes. Why?"

He—"I just wondered who lifted them off the stove for you."

—Williams Purple Cow.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

FEAR AND ITS EFFECT UPON YOUNG CHILDREN

By Janette Stevenson Murray

In one of our parks last summer, there was a well dressed woman with her two little boys. The three-year-old kept running away. Finally in exasperation she shook him saying, "If you don't stay beside me, I'll throw you into the bear's pit and he'll eat you up."

Another distraught mother in a big hotel silenced her obstreperous son with the threat, "Now you make less noise or I'll go away and leave you here alone."

An ordinarily intelligent and well educated woman had her three-year-old daughter in a store. The baby kept handling things on the counter. "Don't do that!" exclaimed the mother, "or the man will put you in the cellar."

We often hear declarations such as these, even in this day, though there is a general feeling that the time has passed when the child was scared into obedience by being told that the bogey man would get him.

Such threats strike terror to the child's heart when he first hears them. There is a shock, the effect of which is never overcome, even though he soon learns his parents have no intention of doing as they say.

One should never punish by shutting in a closet or a dark room; never force a child to do anything he greatly fears. As much as possible fear should be kept out of the little child's thought. If he is afraid to go to bed, attention should not be called to the fact, but some one should go with him through the dark hall and shadowy stairway, encourage, befriend him and make him happy so that he will forget about his fears.

The use of fear in discipline should be strenuously avoided. A frightened child is cramped and handicapped with lack of confidence, chronic anxiety and morbid dread. He has no desire to use his powers or assert his ability.

From the time Martha was three months old, she had been so severely punished by her mother that she had become thin, nervous, secretive, and afraid of everything. She had always been restrained—never allowed to talk or give vent to her feelings—so upon entering school she would not open her mouth, not even to read out loud. The teachers knew she could read because they noted her interest in the printed page when she thought herself unobserved.

An aunt and a neighbor went to see her teacher who became especially interested upon hearing the story of Martha's life. Persistent kindness and encouragement at school have helped the child overcome fear. She reads aloud in her class and the teacher is planning to have her read before a visitor as soon as she is quite willing.

Another timid child became so frightened at a rather cross teacher that he could not read. His mother went to see the teacher and told her that the boy was affected in something the same way by his father's stern manner and gruff voice. The mother said, "Tom's throat fills up and he can't read. Try a little love and praise; he will get rid of his fear and be able to read." The teacher tried this. It worked out just as Tom's mother had said it would.

If we inspire children with a feeling of confidence, it will help them to develop naturally and will be the first step towards the habitual desire to do the right things. Fear paralyzes; confidence bestows that freedom which is the foundation of success.

"The social values of the kindergarten revealed in the consideration, fair play, good sportsmanship, delight in another's success, sympathy and a consideration and respect for other personalities are, in my judgment, immensely important; and when one considers that in those plastic, absorbent, retentive years of kindergarten age these qualities are inculcated and developed and exalted, it is plain that a perma-

THE PASTOR SAYS

By John Andrew Holmes

In the midst of time and space, the spiritual man lives a timeless and spaceless life.

ment and valuable contribution is made to the personal character of the individual."—Benjamin T. Marshall, President, Connecticut College.

Are the little children of your community attending kindergarten? If they are being deprived of this benefit, why not try to get a class opened? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly assist you. Write for advice and leaflets.

"Well, George," said a country clergyman to an old man who sat by the wayside breaking stones, "that pile doesn't seem to get any less."

"No, wicar," replied the old man, "them stones is like the Ten Commandments; yer can go on breakin' 'em, but yer can't get rid of 'em."—The Churchman.

"Are you really content to spend your life walking the country begging?" asked the old lady severely.

"No, lady, I ain't," answered the hobo. "Many's the time I wished I had a car."

—Pathfinder.

HELP BUILD CAMP MENSCH MILL

It's in the Air

Reminders that the "good old summer time" is just around the corner, come to us in the form of occasional beautiful, warm days, the chirping of a robin in the treetop, the trill of the song-sparrow in the meadow and the buds slowly peeping forth to see if winter is gone.

How happy most of us are when summer is come with all its opportunities for outdoor life.

What a vast difference there is in the opportunities of youth for spending a summer vacation today compared with twenty years or even ten years ago. Then youth followed uncharted, purposeless trails. Today, for youth, the summer vacation is filled with opportunities for life-building adventures with great purposes in view for body, mind, soul and strength dedicated to the advancement of the Kingdom of God in all its full implication of an abundant, joyous life of service.

The summer training camps for youth have not come too soon. Their value for the training of youth in Christian life-service is no longer a debatable question. Their immense value has been clearly demonstrated. The Church which has one or

more young people trained in one of these camps has an asset of the utmost value. A congregation or Church School can never send too many of its young people to summer training camps. In time the financial expense will be repaid a hundred fold and the spiritual life quickened many fold.

Our "Camp Mensch Mill" is a most excellent and beautiful one, and for the price paid, almost a gift. The courses, faculty and management are equal, and in many ways superior to the best camps in the country. The possibilities of the camp are great, and for the time it has been open, its success is marvelous.

It is a Church institution that should receive in every way the hearty support of all in the Eastern Synod, and at this time, especially, financial support. Of necessity, the opening of a new camp entails, at first, a large outlay of money. To operate successfully this summer the camp must have more funds. It is now unable to accommodate the number seeking admission. This alone should inspire those who can afford to give, to contribute most liberally, and do so quickly.

The future of our Church depends upon how our young people are being trained now. They are being trained well in this camp and its great work should be given our most sincere support.

—W. C. Rittenhouse, Dean,
Williamsport School of
Religious Education.

She—"Dora is much older than I thought she was."

He—"Really?"

She—"Yes. I asked her if she had read the Odyssey and she said she read it as soon as it was published."

ITS CIRCULATION

A visitor to the small town was chatting with the small town editor. "Do tell me," he said, "Why did you ever call your paper the Pleasantville Blame? Why the Blame?"

"Because," said the editor with a sigh, "nobody seems willing to take it."

—Boston Transcript.

Our Beautiful Rocky Mountain Nanny

By Frances Margaret Fox

Nanny is a big, beautiful Rocky Mountain sheep living happily at our National Zoo. She was one of the bottle babies and would have died when she was a wee little lamb if Mr. Blackburne had not known how to take care of her. He says that Rocky Mountain sheep seldom live long in captivity, but our Nanny in her white coat looks as if she may enjoy more years on her green hillside at the Zoo than her ancestors lived in the Far West of the long ago.

Nanny began life in a sad way. The wee little lambkin was born May 25, 1923, but when she was only a few days old her mother died. This left pretty little white Nanny crying for her dinner.

She was a little wee thing, then, about as big as a house-cat. The ones who knew her at that time say that she looked like a toy lamb and as if she really should be on wheels.

The only possible way to save Nanny's life was to bring her up on a bottle. One of the keepers took her in his arms and tried to get her to drink milk. He cuddled her and talked to her and coaxed her to take that milk. But Nanny objected. She kicked and squirmed and cried. She behaved like a spoiled baby until she somehow got a taste of the milk. By that time she was good and hungry, and the next thing her nurse knew, Nanny was



Stream, Rock, and Forest
Below the Dam

taking her bottle like any good little baby.

After that there was no more trouble with Nanny-lamb. Four times a day she took her bottle of milk and liked it. At the end of four or five days she began to watch for the man who used to give her milk. When she saw him coming she ran to meet him, crying and crying for her bottle. When she would cuddle up in the man's arms and suck that milk so fast it is a wonder she didn't often have a "tummy"-ache.

Nanny was given nothing but her bottle four times a day until she was six months old. Then she began cutting her teeth, and when her teeth came she was given crushed oats and bran. For a time she was still allowed to have her bottle twice a day, but at last, when she was big enough to eat hay, Nanny was weaned.

Our Nanny is a big Rocky Mountain sheep now, but she never forgets those who have taken such good care of her all her life. She is always glad to see the ones she loves and often says so in her own language.

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Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE PENTECOSAL SERMON

Text: Acts 2:14, "But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words."

When the day of Pentecost came the promise of Jesus was fulfilled: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses."

Perhaps the greatest change of all is seen in Peter, who preached the Pentecostal sermon. When the miracle of Pentecost took place, and they were all filled with the Holy Spirit, and began to speak with other tongues, some of those who witnessed the scene said, in a mocking way, "They are filled with new wine," which meant that they were drunk.

We can readily understand why so many persons were at Jerusalem at this time if we remember that at that period of the year the Jews celebrated the "feast of harvests," or "of the first fruits." It was also the anniversary celebration of the giving of the ten commandments on Mount Sinai, which is supposed to have taken place on the fiftieth day after the Exodus from Egypt, of which the Passover was the Jewish celebration, taking place at the time of our Easter.

Josephus speaks of "many tens of thousands being gathered together about the temple" on Pentecost. The Passover was more largely attended by Jews from Palestine; but more of the distant Jews and proselytes attended the later festival of harvest at the time of Pentecost.

The nationalities spoken of by St. Luke in verses 8-11 of the second chapter of the Acts are located in the extreme east, the north, the south, and the west of the Roman empire, ending with Rome itself. But these people were not Gentiles but Jews scattered broadcast over the Roman empire.

When we remember how Peter, who had boasted before the betrayal of Jesus, "Even if I must die with Thee, yet will I not deny Thee," a short time afterward denied Him three times, and how boldly he preached to the assembled multitude on the day of Pentecost, a little over seven weeks later, we cannot but believe that the great change which had come over him was due to the presence and power of the Holy Spirit. He who had been afraid of a girl now stood like a rock facing a hostile and mocking crowd.

Someone had to correct the mistake which the bystanders were making, to drive home to them the truth of the crime that had been committed, and also to bear witness for Christ and to set Him before them in His true light. God chose Peter to do this work, and the Holy Spirit furnished him with the courage and the power to accomplish it.

St. Luke tells us that Peter standing up with the eleven, lifted up his voice, and spake forth unto them, saying, "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which has been spoken through the prophet Joel:

"And it shall be in the last days, saith God,

I will pour forth of my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

And your young men shall see visions, And your old men shall dream dreams:

Yea and on my servants and on my handmaidens in those days

Will I pour forth of my Spirit; and they shall prophesy.

And I will show wonders in the heaven above,

And signs on the earth beneath; Blood, and fire, and vapor of smoke:

The sun shall be turned into darkness, And the moon into blood,

Before the day of the Lord come, That great and notable day:

And it shall be that whosoever shall call on the name of the Lord shall be saved."

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know; Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: Whom God raised up, having loosed the pangs of death: because it was not possible that He should be holden of it. For David saith concerning Him:

"I beheld the Lord always before my face; For He is on my right hand that I should not be moved:

Therefore my heart was glad and my tongue rejoiced;

Moreover my flesh also shall dwell in hope:

Because Thou wilt not leave my soul unto Hades,

Neither wilt Thou give Thy Holy One to see corruption.

Thou madest known unto me the ways of life;

Thou shalt make me full of gladness with Thy countenance."

"Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to Him, that of the fruit of His loins he would set one upon His throne; He foreseeing this spake of the resurrection of the Christ, that neither was He left unto Hades, nor did His flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this, which ye see and hear. For David ascended not into the heavens: but He saith Himself,

"The Lord said unto my Lord, sit Thou on My right hand,

Till I make Thine enemies the footstool of Thy feet."

"Let all the house of Israel therefore know assuredly, that God hath made Him

both Lord and Christ, this Jesus whom ye crucified."

That is the whole sermon. It is not very long. More than one-third of it is poetry which is quoted from the book of Joel and the Psalms. It is a timely sermon, dealing with circumstances which were present before them. More of our sermons of today ought to be of this character, dealing with live issues and applying the Gospel to them. It is a Scriptural sermon, quoting the promises of God as given in the Old Testament and showing how God fulfills them. It is a sermon of argument, showing how the Scriptures may be used to prove the point which the preacher is trying to establish. It is a personal sermon, coming straight from the shoulder to the persons who are listening to it. It is a convincing sermon, going straight to the heart and the conscience of every listener. It is an effective sermon, accomplishing the purpose for which it is given.

The Holy Spirit not only helped the preacher to speak with courage and with power, but He also drove the sermon home to the hearts of the hearers, bringing about conviction and repentance. St. Luke tells us that when the multitude heard this sermon they were pricked in their hearts, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." And with many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation."

If Peter had spoken to Gentile hearers he would doubtless have preached a different sermon, but he appealed to these people as he did because they were Jews and Jewish proselytes and were familiar with the Scriptures and also with the life and ministry of Jesus.

Peter's Pentecostal sermon and the appeal which followed it had a wonderful effect for, as St. Luke tells us, they that received his word were baptized: and there were added unto them in that day about three thousand souls.

A woman in the suburbs was chatting over the back fence with her next-door neighbor. "We're going to be living in a better neighborhood soon," she said.

"So are we," volunteered Mrs. Nextdoor confidently.

"What? Are you moving, too?"

"No, we're staying here."

Nellie had been taken by her mother to a woman's club luncheon, and on being asked by her father what she had seen there, replied: "I saw Mrs. Smith wouldn't eat potatoes, and Mrs. Armstrong wouldn't eat potatoes."

"But why?" questioned her father.

"Oh, they said potatoes would make them fat; but, do you know, every one of them was fat already!"

The Family Altar

By the Rev. John C. Gekeler

HELP FOR WEEK APRIL 14-20

Practical Thought: "He is not here: for He is risen."

Memory Hymn: "The Strife Is O'er."

Monday—Jesus on the Cross.

Mark 15:22-32.

The climax of the Jews' hatred of Jesus was reached when they cried, "Crucify Him! Away with Him! Crucify Him!" That cry likewise epitomizes sin. It will

have nothing to do with God. In its insane frenzy it cries, "There is no God, away with Him!" If only it might get its hands on Him they would kill Him! So the priests with hell's logic become parties to murder. But the outstanding impression left upon the witnesses was voiced by the pagan centurion, "He was a son of the gods." In that we join from our reading the story and say, "He is Jesus, the Son of God." In the cross of Jesus we read the ultimate expression of God's love and of man's sin.

Prayer: In shame and grief we bow our heads before Thy cross, O Jesus, because our sin had part in putting Thee there. As in penitence we bow. There love and faith awake within us. In the sacrifice of the cross we see our only hope for salvation. We therefore love and praise Thee, dear Saviour of our lives. Amen.

Tuesday—Jesus' Body in the Tomb.
Mark 15:42-47.

Dead, buried! That seemed the end of Him. At least so thought His enemies. They had won out in the long contest. Hell's logic of murder held good! So the foes of Jesus might have comforted themselves when they saw the body laid in Joseph's new tomb. Christian faith finds an altogether different comfort in the fact of Jesus' burial. The presence of Jesus' body in the tomb has taken away its horrid gloom. But that is anticipating. The occasion of the burial afforded opportunity for Joseph of Arimathea and Nicodemus, timid souls, to express their love for the great Teacher. Were they torn with the condemnatory wish that they had done so while He lived? We may learn this lesson at the Master's tomb; to express our love while the loved one may know of it.

Prayer: Dear Master, we thank Thee for lying in the tomb, for Thy presence there has made it less fearsome. Great was Thy love for us. Great should ours be for Thee. Accept the tribute of love and faith we bring. Amen.

Wednesday—Our Risen Lord.
John 20:1-10.

Never was there a Sabbath day so long as that on which Jesus lay in the tomb. Would the day never end, to let the women hie themselves and the spices they had prepared to entomb the precious body? What consternation filled their hearts as they learned the tomb was empty! Then when the disciples looked into its emptiness and beheld the orderliness prevailing, they knew the body had not been stolen. Then John believed. Did he recognize a characteristic of his Master in that fact? When He rose from the hard and stony couch on which He had lain there was no need for unseemly hurry. What a flood light that empty tomb shed upon the teaching they were loath to believe, and which they so little understood. The joy and the faith of that hour has grown through all the long centuries since. The Lord is risen, indeed, Halleluiah!

Prayer: Into the joy and the faith of Easter we seek entrance, dear Saviour. May it grow and fill all our hearts and crowd out all at war with Thee. Because Thou livest, we too shall live. For this we praise Thy name. Amen.

Thursday—Jesus Revealing Himself.
Luke 24:28-35.

Only to the eyes of love did Jesus reveal

Himself after the resurrection. Love and faith still behold Him, the Lord and Saviour. Upon each occasion when Jesus foretold His death there was linked with it as an integral part the declaration of the resurrection. The disciples were certain of His death; "our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted it had been He." They must become as certain that He still lived and had risen from the dead. So again and again they were privileged to see and handle Him. They recognized the voice and the gestures they had known so well. They saw the marks of the dreadful nails and the thorns. They saw Him eat food, and ate it with Him as upon other occasions before the crucifixion. They heard him offer thanks for the food as upon pre-crucifixion times. Above all they experienced the same loving thoughtfulness as He ministered to their faith. They witnessed the familiar miraculous power. In every way they were made certain it was He. Upon their faith we may assuredly build. The Lord is risen, indeed.

Prayer: For the Easter joy and faith, dear Lord, we bless Thee. Grant that in its power we may live and labor. Amen.

Friday—Buried with Christ.
Rom. 6:1-11.

Love drew us to Jesus and attached us to Him. Love grew into faith by which we become identified with Him in purpose. Upon the cross He gave proof of complete obedience to the Father. Faith gives deeper meaning to that awful experience, and beholds in it a holy sacrifice for our sin. By faith His purpose is ours; His sacrifice ours too. He died both for and unto sin. Then we who by our faith are identified with Him, have also died unto sin. As proof that He had died Jesus was buried. Then we must also be buried, to carry out the identification with Him. Naturally it is only by symbol that we can be buried with Jesus, since our bodies have not died as did His. In baptism, whether by immersion, effusion or sprinkling, the symbol is applied to us. By faith we are dead to sin: let us therefore sin no more.

Prayer: Make actual, blessed Jesus, our death to sin that it may no longer have power over us. Thou art our eternal sacrifice offered by the Father; wonderingly, lovingly, believingly we would accept Thee so. Present us, we pray, before the Father in purity and true holiness. Amen.

Saturday—Raised with Christ.
Col. 3:1-11.

We worship not merely a crucified Christ, but a risen Saviour. Faith repeats the jubilant cry, the Lord is risen indeed. As faith reads the inner meaning of Christ's death as a sacrifice for sin, so it also beholds in His resurrection the power of God. Since faith identified us with Him in His death unto sin, so also it links us with Him in the resurrection unto a new life of fellowship with God. In the death we have died with Christ unto sin, our will to sin was included. In the new life to which we are raised in Christ, our will to righteousness is likewise included. Sin loses its power and attraction for us since we have become identified with Christ. In joy and great gladness we exercise ourselves in all righteousness. As Jesus said at His baptism, So it becometh us to fulfill all righteousness.

Prayer: Fill us, dear Saviour, with the

power as well as the joy of the new life in Thee. May the world read in us Thy power to redeem and shape anew human life. Amen.

Sunday—The Power of the Resurrection.
Eph. 1:15-23.

The resurrection of Jesus has changed the world more subtly than the enemies of Christianity like to admit. Our weekly sacred day is a memorial of that great event. The Church exists and functions today in all the world because Jesus, who was once crucified, dead and buried, lives. The fabric of civilization is shot through and through with the effects of the resurrection. But it is in transformed character that we best see its power. To take the case of the disciples. Despondent, discouraged, they thought all was over: then came the news that Jesus had risen from the dead. It was as though a dead body had been galvanized into life; in very truth that is what happened. Timid, fearful Peter, who emphasized his denial with curses, became bold as a lion. Sin stained lives become pure and holy. Social life itself was changed. Jesus Christ brought new ideals and a new life into the world. On this Easter day may He come to new life within us.

Prayer:

"Christ the Lord is ris'n today, Alleluia!
Sons of men and angels say; Alleluia!
Raise your joys and triumphs high;
Alleluia!
Sing ye heav'n and early reply,
Alleluia!"

Laundry Clerk—"You say a shirt is missing. What were the laundry marks?"

Customer—"Frayed collar and cuffs and two holes burned in the back."

—Pathfinder.

"You might as well admit your guilt," said the detective. "The man whose house you broke into positively identifies you as the burglar."

"That's funny," said the burglar.

"What's funny," asked the detective.

"How could he identify me when he had his head under the bedclothes all the time I was in his room?"

Puzzle Box

ANSWERS TO—CURTAILED WORDS, No. 6

1. Herod; 2. Diners; 3. Honey; 4. Window; 5. Forty; 6. Rate; 7. Parsee; 8. Noted.

DOUBLE-TIED WORD CUBE, No. 7

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Across:

1. They were once tadpoles but not now.
2. To become mature.
3. A musical drama.
4. A valley where Isaac dwelt.
(Gen. 26:17.)
5. To growl. as an angry dog.

Down:

The same as across.

—A. M. S.

**LIBERAL ARTS COLLEGE
CONFERENCE**

The Liberal Arts College Conference, held at the Stevens Hotel, Chicago, March 18-20, in point of numbers and enthusiasm was successful beyond all expectation on the part of those calling it.

The Conference was the outgrowth of an informal conference participated in by

45 institutions following the annual meeting of the Association of American Colleges in Washington in January. At this conference Dr. Albert N. Ward, of Western Maryland College, was appointed chairman, and President Apple, of Hood, secretary-treasurer. A Committee on Arrangements, consisting of 15 persons, was chosen. It was also urged that an invitation be extended to all liberal arts colleges of the

nation to join in a conference to be held soon—preferably in connection with the North Central College Association to convene in Chicago in March.

Invitations by letter and telegram were sent very generally to American liberal arts colleges to join in a dinner at the Stevens Hotel on Tuesday evening, March 18, and to participate in a conference during the following two days. Nearly 300

colleges responded and enrolled, and considerably over 300 persons were present for the opening dinner. Dr. Ward presided and after some opening remarks setting forth the purposes of the Conference, introduced Dr. Robert L. Kelly, executive secretary of the Association of American Colleges; Hon. Ray Lyman Wilbur, secretary of the Interior, and Dr. John H. Finley, associate editor of the "New York Times," each in turn speaking on the place, the function, and the future of the four years liberal arts college. Commendatory letters were read from President Hoover, Owen D. Young and Frank O. Lowden. A Committee on Findings, of which President Donald Cowling, of Carleton College, was chairman, was appointed with instructions to report at the closing session.

The Conference met at 9.30 A. M. on Wednesday and listened to the following program: "The Contribution of the Liberal Arts College to Our National Life," by Mr. Archie M. Palmer, associate executive secretary of the Association of American Colleges; "The Growth of Liberal Arts Colleges," President Homer P. Rainey, Franklin College; "The Future of the Liberal Arts College," President J. W. Maguire, St. Viator College; "The University and the Small College," President W. P. Few, Duke University.

At the afternoon session President Cowling devoted one hour to reading and discussing a carefully prepared paper on "How Much Money Does a College Need?" He was followed by Dr. A. W. Anthony, of the Federal Council of Churches, on "Effective Teamwork in Raising Funds."

At the evening session the program was brought to a conclusion with three addresses, "The Small College in Higher Education in the South," by Hon. B. G. Lowrey, Congressman from Mississippi; "The Church and the College," Dr. Wm. S. Board, general secretary, Board of Education M. E. Church; and "The Theological Seminary and the Liberal Arts College," by Dr. Wm. J. Thompson, Drew Seminary.

On Thursday morning, March 20, the Conference listened with great interest to the report of the Committee on Findings as presented by Chairman Cowling. After much discussion and some amendments to the report, the general action of the Conference was as follows: To incorporate the Liberal Arts College Movement; to appoint a committee of five, consisting of Drs. Ward, Apple, Kelly, President Snavely of Birmingham Southern College, and Father O'Reilly of Dayton University, this committee to nominate and organize a Committee of Fifteen to carry forward the Movement; to invite all liberal arts colleges of the country to enroll, paying a fee of \$100 for the ensuing year; to instruct the Committee of Fifteen to call a meeting of the Movement in connection with the annual meeting of the Association of American Colleges to be held in Indianapolis next January; to have the proceedings of this Conference, including all of its addresses, published as promptly as possible, and to send three copies to each registered institution, with the privilege of securing as many additional copies as desired at cost.

There was a general spirit of enthusiasm even exhilaration, over the success of the Conference and the prospects for the inauguration of a Movement that shall provide funds, either sought directly by participating colleges aided by the Movement, or in a concerted movement to be projected at the meeting in January, 1931.

—Joseph H. Apple, Secretary.

THE "MORAL CODE" OF THE MOVIES

The fundamental principles of the new Code announced by the Motion Picture Producers and Distributors of America, Inc., to which we refer editorially in this issue, are as follows:

"The motion picture, as developed for the primary purposes of the theatre, is a

universal system of entertainment. Its appeal has broken through all barriers of class distinction. It is patronized by the poor man, the rich man, the old and the young. It is a messenger of democracy, and the motion picture industry is sensible of the great public responsibility. It is provided, therefore,

That every effort shall be made to reflect in drama and entertainment the better standards of life;
That law, natural or human, shall not be ridiculed;
That sympathy shall not be created for the violation of the law.

"Mankind generally has realized the difference in the entertainment which tends to improve the race, and the entertainment that tends to degrade. Crime, brutality, vice, are among the facts of life, but it is recognized that there is a right way and a wrong way to present such facts on the screen. Thus the new Code provides,

That crime against law shall never be presented in such a way as to throw sympathy with the crime as against law and justice;

That acts of murder or brutality shall be presented only in such a way as will not inspire imitation;

That methods of crime shall not be presented in explicit detail on the screen;
That revenge in modern times shall not be justified as a motive;

That the use of liquor in American life shall be restricted to the actual requirements of characterization or plot.

"The love of man and woman, the social problems that emphasize the need of religious, ethical and moral teachings, are obviously proper plot material for motion picture presentation. Nevertheless, the screen which reflects the art of the multitudes, with its vast popular appeal, owes a definite responsibility to public morals to treat all sex relationships with due care and judgment. The Code provides, therefore,

That the sanctity of the institution of marriage and the home shall be upheld;
That adultery shall not be explicitly treated or justified;

That scenes of passion shall not be introduced when not essential to the plot;
Sex perversion or any inference of it is forbidden on the screen;

The subject of white slavery shall not be treated on the screen.

"Good taste and a proper regard for the sensibilities of the audience must regulate the treatment of low, unpleasant, although not necessarily evil, subjects.

"Among other provisions for safeguarding the standards of motion pictures are the following:

No film or episode may throw ridicule on any religious faith. Ministers of religion in their character of ministers of religion should not be used as comic characters or as villains. The use of the Flag shall be consistently respectful. The history, institutions, prominent people and citizenry of other nations shall be represented fairly. Pointed profanity is forbidden. Obscenity in word, gesture, reference, song, joke, or by suggestion, is forbidden. Dances which emphasize indecent movements are to be regarded as obscene. Indecent or undue exposure is forbidden.

"Such subjects as hangings or electrocutions, third-degree methods, brutality, apparent cruelty to children or animals, must be treated, the Code provides, within the careful limits of good taste."

The new Code adopted by the motion picture industry is prefaced by a resolution which provides for uniform interpretation of all its provisions. "Every step of this procedure," Mr. Hays explained, "is an act of self-government and voluntary self-discipline within the industry. Production managers will have available the best experience and advice of the industry as a whole, as well as the constructive criticisms and suggestions which the industry draws from the socially-minded

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groups whose co-operation it is receiving. From the choice of the script to the completion of the picture, the complete machinery of self-guidance which the industry has built up will supervise the interpretation of the Code and its translation into picture values. The Code will be enforced through the intelligent practicability derived from consultation between those who want to make pictures better and those who want to see them better.

"With the advent of new instrumentalities for recording and reproduction, of new forms of dramatic and musical presentation which sound made possible, of magnificent theatre auditoriums erected by the industry, have come new sources of public appeal and public support. No industry had found a greater measure of public acceptance. Sound and quality have increased the motion picture audience of the United States by 15,000,000 weekly. This is a great challenge. The industry can leave nothing undone to express its sense of responsibility to the public. On its part, the motion picture industry asks from the public and from public leaders the sympathetic understanding and support which will make for further progress."

A Statement by Mr. Milliken

The following statement, to give supporting weight to the adoption of the new Code, has been made by Mr. Carl E. Milliken, secretary of the Motion Picture Producers and Distributors of America, Inc.:

1. Theatrical motion pictures, that is, pictures intended for the theatre as distinct from pictures intended for Churches, schools, lecture halls, educational movements, social reform movements, etc., are primarily to be regarded as entertainment. Mankind has always recognized the importance

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of entertainment and its value in rebuilding the bodies and souls of human beings. At the same time, it must be recognized that entertainment can be of a character either helpful or harmful, and that it is the duty of the screen to reflect only wholesome entertainment.

2. Sin and evil enter into the story of human beings and hence in themselves are dramatic material. Thus the presentation of evil is often essential for art, or fiction or drama. This in itself is not wrong, provided that evil is not presented alluringly. Considering the interests of a general audience, however, it is important that the impression conveyed be that evil is wrong, and good is right.
3. The presentation of crimes against the law is often necessary in the development of a dramatic situation. But the presentation must not show sympathy with the crime as against the law nor with the criminal as against those who punish him.
4. Scenes of passion must be treated with an honest acknowledgment of human nature and its normal reactions. But such scenes as in themselves might arouse dangerous emotions on the part of the immature, the young, or the criminal classes, should not be presented.

The Charge of Dr. G. R. Andrews

Dr. Geo. Reid Andrews, executive secretary of the Church and Drama League, asserts that in the efforts of the League to throw the weight of the Church on the side of those men and women of the theatre who strive to maintain high artistic and cultural standards, the motion picture interests tried to "hamstring" the work instead of giving co-operation. "The Motion Picture Producers and Distributors," charges Dr. Andrews, "were retaining men and women in strategic positions in clubs and in educational and religious institutions who were there to see to it that nothing was done to interfere with Mr. Hays and his business. In other words, we found we couldn't work with them, only for them. We had either to become 'yes men' or be put on the sidelines, which we weren't willing to do."

A Newspaper Comment

The following editorial from the "New York World," entitled "Morals for Profit," indicates the attitude of a certain portion of the well-informed public press with reference to the above announcement:

Mr. Will Hays descended from Sinai on Monday afternoon and presented the world with a code of morals which is to govern the motion picture industry. This code, we are told, is to be enforced from the choice of the script to the completion of the picture, and it will determine what an audience of fifteen million people each week shall see and hear in some twenty-two thousand theatres in the United States.

This ought to sound tremendous and awe-inspiring, but somehow it is hard to take it very seriously. Why should it be hard to take the Hays code seriously? Probably because this grandiose and synthetic declaration is patently the homage which the box office pays to virtue. To put it more specifically Mr. Hays is afraid of the women's clubs and the ministers. They have the power in many communities to hurt the motion picture business. It is this fact, rather than any love of virtue for its own sake, which has inspired him to assemble in one code all the known counsels of perfection. The ideal which inspires the code is to make films which can be shown without interference or objection in each of the 22,000 theatres to 15,000,000 people a week. If the ministers and the women's clubs had less power, and more people could be brought in to see the films by adopting a different code, Mr. Hays, we take leave to think, would have had a different code. In short, the code represents nothing but Mr. Hays' shrewdest estimate of what is the most profitable statement of policy for the motion picture industry to make at this particular time.

That the code will actually be applied in any sincere and thorough way we have not the slightest belief. It expresses neither what the best nor the worst directors and writers and actors in Hollywood think, but what Mr. Hays and the magnates think it would be good business for them to give the appearance of thinking. The effort to live up to the appearance will run against the fact that many things outlawed in the Hays code are enormously profitable. The best brains of the industry will, therefore, have to consider how to merge the appearance of virtue with the attractions of sin, retaining the most profitable features of

both. As a result hypocrisy at least ought henceforth to be practiced as a fine art in Hollywood.

In any serious consideration of such a moral code as this one, the most noticeable feature is its careful omission of any of the virtues which have to do with truth. Yet the deepest evil of the movies does not arise from the crooks and the bedroom scenes and the bathing girls but from a vicious falsification of human values. One could censor out of the movies everything that Senator Smoot and Mr. John Sumner might object to without touching the immorality of the films. Such a censorship would not touch the fact that the movies reflect a view of life in which men have gotten rich so quickly and furiously that they have lost all sense of the burden of man's destiny. For what good is it to protect an adolescent boy or girl against seeing a too passionate embrace on the screen if all the rest of the picture is devoted to impressing them with the notion that they will be happy if they have a Hollywood bungalow and a high-powered motor? If the professional moralists had a little more moral insight they would realize that this, the materialism of the movies, their constant celebration of the acquisitive and competitive instincts, is far more deeply degrading, even to the sexual life of an adolescent, than ribaldry or coarseness. And if the professional moralists had read and pondered the teachings of the great moralists they would find them little concerned about the things which bother Brother Hays and deeply concerned about the things which he, as a go-getter and fixer, will never comprehend.

This real evil of the movies arises out of the fact that a motion picture is such a very expensive thing to make. Because it is so expensive it must make a wholesale appeal. Because it must make a wholesale appeal it has to be produced by magnates. Because it is produced by magnates it expresses the magnates and the code of morals by which they became magnates. Here and there a camera man, a director, a writer, an actor accidentally and incidentally does an honest and beautiful thing. But normally the monstrous wholesale profit-making machine grinds on and on, devouring the talents which it hires, and doing more to undermine taste and custom and popular integrity than schools, universities and Churches can hope to restore.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Officers and enlisted men who distinguished themselves in the World War will be sent to the United States by 12 European countries next September, as delegates to a national congress sponsored by the American Legion. Countries that will be represented include Great Britain, Belgium, France, Italy, Rumania, Poland, Czechoslovakia and Serbia.

The North German Lloyd liner Europa arrived in New York March 25 after a race of 4 days, 17 hours and 6 minutes from Cherbourg, setting a record for the Atlantic crossing and wresting the crown of queen of the seas from her sister ship, the Bremen.

The celebration of a century of liberation of Greece from the Turkish yoke, started at Athens, March 25, and will continue until the end of October. One of the most important events will be the laying of a cornerstone for a temple of heroes.

The total of unemployed in Great Britain has been officially stated at 1,621,800. This is 439,346 more than a year ago. It is the Nation's worst for unemployment in 8 years.

Two thousand electric lights flashed out simultaneously March 26 at Sydney, Australia, in response to a radio impulse sent by Guglielmo Marconi aboard his yacht Elettra, 10,000 miles away. This feat opened a radio-technical exposition at Sydney.

The 10th anniversary of the establishment of woman suffrage was celebrated March 26 in a series of meetings in 35 states. Mrs. Carrie Chapman Catt, president of the National Woman Suffrage Association at the time of the ratification of the 19th Amendment, spoke in New York.

The first decrease in unemployment since last August was reported for March by the American Federation of Labor in an estimate based on trade union reports.

Governor Roosevelt has approved the bill, making it a misdemeanor to print, publish or sell copyrighted musical compositions without the consent of the owner. The measure is aimed at the song sheets sold on the streets of New York City.

George F. Baker, dean of American bankers, celebrated his 90th birthday Mar. 27 at Jekyll Island, Ga., surrounded by

members of his family and a few close friends.

The Right Rev. James de Wolf Perry, Bishop of Rhode Island, has been elected Presiding Bishop of the Protestant Episcopal Church in the United States, to succeed the late Bishop Charles Palmerton Anderson.

Captain William Rind, commander of the United States liner President Harding, died suddenly from apoplexy on board his vessel March 27 while entering the English Channel on an eastward trip.

Dr. Hugo Eckener, the commander of the Graf Zeppelin, before 5,000 persons in the Washington Auditorium March 27, was presented the special gold medal of the National Geographic Society. This was awarded to but 10 other men in 42 years, 3 of whom were fliers.

Before an audience composed largely of the blind, Helen Keller, March 27 asked the House Library Committee to establish branch libraries for the sightless throughout the country.

Viscount Hereford, father of the House of Lords, died at London March 27 at the age of 87.

William T. Cosgrave, president of Ireland, and his cabinet resigned March 28, after being in power for almost 8 years—longer than any European cabinet since the war. A new leader will be elected by the Dail.

The French Chamber at a sitting March 29 voted ratification of the Young plan by 530 to 55. This vote was taken upon Article I in the Young plan bill, which authorizes the president of the French Republic to ratify the Hague protocol.

Declarations were made both in London and Washington, that President Hoover and the American delegates were in complete accord on the latter's attitude toward a consultative pact. It was also asserted in London that the delegation had the President's full support on all other unsettled points at the conference.

A modified Prohibition has been rejected by a substantial majority by the State of Victoria, Australia, with a population of 1,800,000 and the second largest State of that Continent. Licensed saloons will remain.

Contending that the sentiments expressed in "The Star Spangled Banner" are not representative of a peace-loving nation, the Music Supervisors' National Conference, in session March 29 at Chicago, adopted a resolution protesting passage of a bill by Congress to adopt it as the national anthem.

C. Bascom Slemple, Republican National Committeeman from Virginia and one-time secretary to President Coolidge, has been nominated for Congress by the Ninth District Republicans.

Automobile accidents in the State of New York last year were responsible for the death of 2,960 persons, an increase of 278 over 1928, and injuries to 114,807 other persons.

The Helwan Observatory in Egypt has announced that its resident astronomer has succeeded in taking photos of the new major planet recently observed by the Lowell Observatory in Arizona.

Will Rogers, the humorist, has recently signed contracts for a series of fourteen talks over the radio, for which he will be paid \$72,000. At this rate Mr. Rogers will receive about \$350 a minute for his talks.

More than 125,000 enumerators started work April 2 on the fifteenth decennial census of the United States, the most comprehensive ever undertaken in this or any other country.

The Rev. Dr. Henry Thomas Perry, for 50 years a missionary in Turkey under the American Board of Commissioners for Foreign Missions, died March 29 at his home in Ashfield, Mass. He was 92 years old.

Governor Roosevelt, of New York, has announced the appointment of a committee to investigate and develop a plan for

industrial stabilization and prevention of unemployment.

The locust meance grows in the Palestine region. Thousands of men have been mobilized for fight on the insects. In Transjordan newly hatched locusts have already eaten up hundred of acres of vegetation.

A mummy, which, with its decorations of amulets and jewelry, lay undisturbed for 4,000 years, has been discovered by the University of Pennsylvania Museum expedition at Meydum, Egypt.

W. H. Gannett, retired publisher of Augusta, Me., passed his 76th birthday on a 14,000-mile air cruise around South America. He has recently returned home.

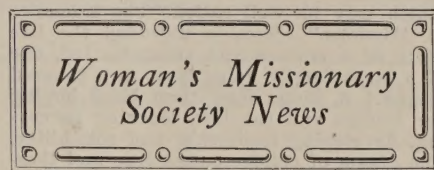
The bill authorizing appropriations of \$23,000,000 for Federal buildings intended to aid the employment situation, was signed March 31 by President Hoover.

Frau Cosima Wagner, widow of the composer, Richard Wagner, and daughter of the equally famed musician, Franz Liszt, died at Bayreuth April 1, at the age of 93.

Without a dissenting vote, the New York Assembly March 31 passed the Mastick bill providing for old-age security against want. The measure provides for State aid for indigent persons who have reached 70 years of age and have been residents of the State for 10 years.

Reports of banditry with kidnappings and killings in various part of China, south of the Yangtse River, have been pouring into Shanghai. American officials confirm the capture of missionaries and have requested the government to act.

Ambassador Edge has just completed a tour of the French industries for the purpose of gathering economic facts about that country and its relation with the American tariff.



Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Readers of the W. M. S. column, issue of March 20, must have asked "What society made the annual meeting the occasion of a luncheon service?" In reporting we failed to say, the W. M. S. of St. Vincent Church, Spring City, Pa., of which our executive secretary is the president and her father, the Rev. J. G. Kerschner, pastor.

Barometers of Missionary Vision

Two Classical meeting programs on my desk suggested the term used in the caption. One of the programs is that of Baltimore-Washington, which maintains a fine balance between denominational and interdenominational interests. All denominational departments have ample time to report and in addition Mrs. Charles A. Bushong will give a report on World Friendship Among Children, Miss Katharine Zies on The Women's Crusade for Peace, Mrs. A. S. Weber and Mrs. C. A. Brown on Interdenominational Work. The other program has no reference to anything beyond the bounds of the W. M. S. of the Reformed Church. The barometer indicates the probable changes of weather, the printed programs, the probabilities for enlarged or static service. Many Classical officers and secretaries, bound mentally by traditions of the past, fear to become awake to the missionary issues of the present.

Miss Anna Wagner, until very recently literature secretary of the W. M. S. of St. John's Church, Bangor, Pa., on April 1 became matron of one of the children's

cottages at Bethany Orphan's Home. This will be Miss Wagner's second experience at Bethany Orphan's Home. For some years she had served in a position similar to the one she now holds—having had to resign because of family circumstances. She came to Bangor conscientious in the promotion of every line of her department, generous of time and strength, it was difficult to find her successor. Miss Wagner is the first one from St. John's W. M. S. to have qualified for a diploma in the Reading Course.

Some weeks ago, our president, Mrs. Anewalt, had the honor to represent Dr. Bartholomew at the dinner meeting given by the Board of Foreign Missions of the Presbyterian Church at Biltmore Hotel, New York City. Invited guests were present from the 3 divisions of the Presbyterian Church, the Reformed Church in America and the Reformed Church in the United States.

Because of press for time, reports to the W. M. S. of the Migrant Work are frequently limited to finance, although the work abounds in facts of human interest. In this connection we quote a letter written by the Woman's Missionary Federation of Denver, Col., to Miss Adela Ballard, western supervisor. "The members of the Woman's Missionary Federation wish to express to you their appreciation of the service you have rendered the city and state. We feel that you have started a great work and trust that we can continue it. Realizing the sacrifice that you made to remain with us during the holidays, and how you labored night and day to relieve suffering during the recent severe cold weather, we wish to extend you a vote of thanks and wish you God speed as you go to your work in other fields." In the letter, reference to the work just started, meant the recent survey of the Denver Migrant situation which resulted in securing the financial co-operation of the Great Western Sugar Company in employing a registered nurse in one of the Migrant camps a few miles from Denver.

Two months of European travel will be the summer vacation for Miss Carrie M. Kerschner—a well deserved change from a summer of missionary conferences. Miss Kerschner will sail from New York, July 5. Six full weeks of sightseeing will include visits to historic and picturesque centers in England, France, Italy, Germany, etc. On Aug. 3 she will see the Passion Play—the fulfillment of a life-long wish.

Mrs. James Riley Bergey, of Baltimore, until recently the president of the Woman's Interdenominational Missionary Council for Maryland, gave the address for the World Day of Prayer service in the Lutheran Church, Westminster, Maryland. Mrs. Bergey spoke on the theme "The Values and Appreciation of Interdenominational Groups and Church Women Working Together." Women of the different denominations to the number of more than 200 attended the service.

Between March 7 and March 21, 755 letters containing the offerings from Day of Prayer observance were received at the office of the Council of Women for Home Missions, and 600 at the headquarters of Federation of Women's Boards of Foreign Missions.

The Spring convention of the W. M. S. of Lebanon Classis will convene in Trinity Church, Palmyra, Pa., Saturday, April 12. Mrs. J. M. Mengel, president of the Eastern Synod W. M. S., will speak on "Pentecost" and Mrs. H. G. Stauffer, of Harrisburg, will speak about the Missionary Home at Lancaster. Rev. E. G. Leinbach is pastor of Trinity Church.

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BOOK REVIEWS

Jeremiah the Prophet, by Dr. Raymond Calkins. Macmillan's, New York. 382 pp. Price, \$2.50.

Here is "a new and much more thoroughly understandable Jeremiah," viewed by a master preacher in the light of the political and social conditions which formed the background of his prophetic utterances. Jeremiah lived in a great period of history, and the 40 years of his public life were "the catastrophic years which led to the destruction of his nation and the exile of his countrymen in 586 B. C." This volume is appropriately called "a study in personal religion." It is an interpretation of the spiritual experiences of a man who is regarded as "a forerunner of Jesus and one of the eminent benefactors of the race"—one of the bravest and gentlest souls that ever walked the earth. This book is not only an invaluable aid to those who have been perplexed by Jeremiah's prophecies; it is a spiritual tonic to those who follow its clear record of the remarkable human achievement of a noble man who walked with God. The author refers to Jeremiah as "The most spiritual of all the prophets," who both in what he was and what he said inspired the Hebrew thinkers and prophets who followed him, and yet "he had apparently no hope of a personal immortality."

—E.

Clough, Kingdom Builder in South India, by Herbert Waldo Hines. The Judson Press. 168 pp., price, \$1.25.

Another volume in the long list of books which may be well called "The Romance of Missions." Here is unfolded the life story of a restless and energetic lad, one of a large family going west in a covered wagon. A dissatisfied farm hand hoping for college and the law, learning surveying, developing leadership and reliability. The dream of college comes true and thorough conversion follows. In the affairs of the heart he marries a fine English girl who has a desire for missionary service. They choose China and are suddenly sent to India. Of his choice of Ongole and his work among the Telegus, the story unfolds and shows this man a mighty missionary leader. After 30 years he can point to 60,000 Church members and 200,000 adherents. When the world call of missions summons such men, who never strike sail to fears and who sail the seas with God, then the project of Jesus has its full justification and glory.

—A. D.

Many admire goodness and pay it lip reverence, but do not incorporate it into the tissues of their being so that it becomes life's best expression. Yet Jesus insisted that we should be perfect, even as our Father in heaven is perfect; that our emotions, impulses, thoughts, and powers of will should be vitalized by the grace which abounds in Christ unto all men.—Dr. S. Parkes Cadman.

OBITUARY

BENJAMIN I. F. STOYER

Benjamin Irvin Frederick Stoyer, son of Rev. W. D. and Bessie (Stuck) Stoyer, died at the Hahnemann Hospital, Phila., Pa., on Mar. 26, after a lingering illness and repeated operations. He was born at Schuylkill Haven, Pa., June 27, 1905, and attended Hazleton High School and Mercersburg Academy. He was recently

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appointed by the U. S. Government as railway mail clerk, but could not accept on account of illness. He was married to Miss Eleanor Jeffreys in September, 1926. Mr. Stoyer is survived by his widow and child, his parents and one brother.

Services were held at the home of his parents, 5438 Westford Rd., Phila., Friday evening, Mar. 28, in charge of Rev. Aaron R. Tosh, of Christ Church, assisted by Revs. F. H. Fisher, of Calvary Church; Purd E. Deitz, of Trinity Church, and Rev. Mr. Williams, of Bethany Presbyterian Church. The Graham Bible Class of Bethany Presbyterian Church attended in a body and conducted their usual simple and touching

service. Interment was made Saturday in "Greenwood," Tower City, Pa.

THE REV. J. M. S. ISENBERG, D.D.

On Jan. 22 the town of Collegeville and later the entire Reformed Church were startled to learn of the sudden death of Rev. J. M. S. Isenberg, D.D. Dr. Isenberg had been busy with his duties as vice-president of Ursinus College. About 6 P. M. he and Mrs. Isenberg started for Norristown, where they expected to have dinner. A few miles below Collegeville they met with an automobile accident. Dr. and Mrs. Isenberg were rushed to the Montgomery Hospital at Norristown, where two hours later, he passed away without regaining consciousness, while Mrs. Isenberg remained a patient at the hospital for five weeks. She has now recovered from her serious injuries.

James Milton Sangree Isenberg was born at McConnellstown, Pa., on Jan. 1, 1871. He was the son of Joseph Isenberg and Mary Norris Isenberg, both active members of the Reformed Church. He attended the public schools of McConnellstown but completed his preparatory work at Ursinus Academy.

In Sept., 1889, he entered Ursinus College and was graduated with the A.B. degree with the class of 1893. In 1896 he was graduated from the Ursinus School of Theology, with the degree of B.D.

Dr. Isenberg began his ministry in the Durham Charge, Bucks Co., in July of 1896. On Oct. 1, 1897, he resigned to become the pastor of the First Church of Spring City, Pa., where he remained for seven and a half years. It was during this pastorate that Rev. Mr. Isenberg's qualities of leadership began to be recognized and it was no surprise to his friends to hear of his call to Trinity Church of Phila. in Feb., 1905. At that time Trinity was a downtown Church, located in the heart of a Jewish district. Under Brother Isenberg's leadership Trinity Church and the Tioga Church merged and built a new structure at the corner of Broad and Venango Sts. Here Dr. Isenberg put on a program of religious activities that made him a recognized leader among the ministers of Phila.

In 1906 the Alumni Association of Ursinus College honored him by electing him as its representative on the Board of Directors of the College, which position he held until the time of his death.

In June, 1910, the College honored him by bestowing upon him the degree of Doctor of Divinity. The Church at large also recognized Dr. Isenberg's qualities of leadership. In 1912 he became a member of the Board of Trustees of Central Seminary. In 1916 he was elected president of Eastern Synod. In 1918 he was called to become director of the War Emergency Campaign and in 1923 he was elected to membership in the Council of the Reformed Church and appointed a member of the Efficiency Commission.

In Oct., 1922, Dr. Isenberg resigned the pastorate of Trinity Church, Phila., to become the pastor of the Central Church of Dayton, Ohio. Here he labored with the same vigor and zeal that characterized his entire ministry, until in 1926 his Alma Mater called him to become its vice-president. He accepted the call and rendered faithful service until the time of his death, being everywhere recognized as one of the most potent and influential leaders of his generation.

In 1896 Dr. Isenberg was united in marriage to Miss Mary E. Heffner. 3 children blessed this union: Paul H. Isenberg, Lillian Isenberg Behney and Helen Isenberg Ballantyne. The children are all graduates of Ursinus College, and with Mrs. Isenberg remain to mourn his death.

No mere recital of Dr. Isenberg's activities can ever tell the real story of his life. His biography is written in friendships that shall abide through eternity, in souls that have been transformed into sons and daughters of God under his preaching of

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the Gospel, and in the wider influence he brought to the college he loved so dearly.

Dr. Isenberg's body lay in state in the College library (for which building he had raised the funds) on Jan. 26, when hundreds of persons came to view the remains. The funeral services were held from Trinity Reformed Church, Collegeville, on Monday, Jan. 27. The service was in charge of the pastor, Rev. John Lentz, and addresses were delivered by President G. L. Omwake, Dr. C. B. Alspach, Dr. Geo. Stibitz, and Elder Harry E. Paisley.

His body was laid to rest in the cemetery opposite Ursinus College, the institution he loved with a passionate devotion and served as faithfully as any son could serve a mother. Dr. Isenberg is missed in the home, in the Church, in the college, in the community; but as the sunset speaks of a sunrise, so his homegoing reminds us again that those who live and believe in Jesus shall never die. Therefore in fellowship with his spirit we shall continue to hope and pray and work for the full coming of God's Kingdom.
—J. L.

SUGGESTED EASTER REMEMBRANCES

NO. 419. EASTER BOOK MARKS

There are four designs in this assortment—Church exteriors and interiors surrounded by Easter flowers. Each Mark has an Easter greeting together with a Bible Verse; each Book Mark is strung with a silk tassel. Size, 4 1/4 inches long. Price, 30 cents set of 10, in an envelope.



EASTER (Celluloid) BOOK MARKS

Very attractive novelty celluloid Book Marks. Appropriate Easter or Confirmation remembrances. Price, 8c each, 75c per dozen, \$6.00 per hundred.

No. 1. Easter Lily—"Suffer Little Children."

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No. 419

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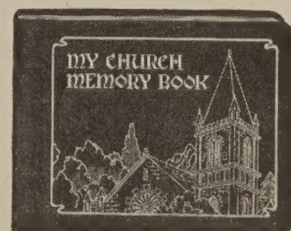
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Self-Pronouncing Vest Pocket Size, 4 1/2 x 2 1/4 inches Colored Bindings with full page Multi-Colored Illustrations Greatest value ever offered

Especially prepared to meet the growing demand for attractive, self-pronouncing, small size New Testaments that will be suitable for gifts to adults or Sunday School scholars and all who would appreciate and use an attractive copy of the Scriptures.

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REFORMED CHURCH IN THE U. S.

1505 Race Street

Philadelphia, Pa.

THE REV. HENRY J. WELKER

The ministry of the Lebanon Valley lost one of its most faithful and familiar figures in the death of the Rev. Henry J. Welker, at his home in Myerstown, Pa., early Tuesday morning, March 4. Suffering from an incurable kidney condition for more than a year, during which he spent several periods of time in the Lebanon Sanatorium under surgical care, he passed away peacefully after 5 days of deep sleep, as he had often prayed he would.

Rev. Mr. Welker was born near Red Hill in Montgomery County, Nov. 29, 1850. He attended the schools of Upper Hanover township and later entered Frederick Institute and Washington Hall College, both of which have since ceased to exist. He engaged in teaching school for a period and then prepared for college at Mt. Pleasant Seminary. He graduated from Ursinus College in 1876. During his course in college he taught minor subjects and excelled in penmanship. He designed the original from which all Ursinus College diplomas have since been engraved.

Rev. Mr. Welker was ordained by Goshenhoppen Classis, Eastern Synod, at a meeting in Oley. Following his ordination he took up his first charge in Springfield. Soon thereafter he married Miss Mary Troth, of Philadelphia. Revs. A. L. De Chant and Samuel R. Fisher, D.D., performing the ceremony. This proved a happy union and was preserved for a period of more than 50 years. Three boys and one girl were born to complete the family circle, William and Henry were twins. William died while a student in the Ursinus Theological Seminary, Philadelphia, and Dr. Henry C. passed away while serving as an officer in the United States Army. Mrs. Lester L. Ulrich, Myerstown, and Warren C., Allentown, Pa., survive.

After serving his first charge 7 years, he was unanimously called to the pastorate of Trinity (Tulpehocken) Church, 3 miles east of Myerstown. In this field he was to follow a noble line of predecessors, Bartholomew, Otterbein, Thomas H. and Charles H. Leinbach, and right well did he succeed. Assuming charge of five Churches over a wide area, with a membership of more than 1,500, he was destined to prosecute his ministry for a period of 37 years. Rev. and Mrs. Welker took up their residence in the old stone parsonage built in 1770, and they improved it beautifully within and without and presided over it with a gracious hospitality which made it a shrine. There was a tract of nearly 100 acres of fertile land to be cared for, which the busy pastor attended as a master farmer.

Rev. Mr. Welker was a rural pastor in fact and in deed. He drove untold miles in every sort of weather, ever laboring for the glory of the Kingdom of God, to find his own recompense, not in the salary of his day, but in the inner sanction of a consciousness of work well done. He baptized 1,352 infants, married 700 couples, confirmed 1,011, and conducted 709 funerals.

While he served 5 Churches: Tulpehocken; Salem, Millersburg; St. Paul's, Hamlin; Mt. Zion; and Kimmerlings, at various times, and was instrumental in founding and building Grace Church, Avon, and Grace Church, Richland; Trinity was his masterpiece. Well attended services, large communions, beautiful rose festivals attended by the Wistar heirs, were his constant aim.

At the close of his ministry he retired to a quiet home in Myerstown. He was esteemed by all in the town and the entire Lebanon Valley. As a Church attendant he was faithful, sincere and loyal, as he had cultivated his members to be. He lost no opportunity to preach. His last sermon was delivered on Thanksgiving Day in St. Mark's Church, Lebanon, for Dr. I.

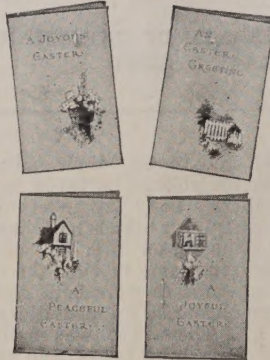
MAKE EASTER A SEASON OF GREETING

Remember Friends at this Joyous Time

EASTER CARDS AND FOLDERS AT EXCEPTIONALLY LOW PRICES
APPROPRIATE DESIGNS FOR CHILDREN AND ADULTS



Card No. 1141. Apple trees bursting with full bloom and color. A quaint flower bordered garden walk. A lattice window open to the robin's song and the spring breezes! An artistic interior with a sunny window and a song-bird. Gold borders. Easter Greeting and a text. Size, 2 1/4 x 4 inches. Assorted designs only, with envelopes. Price, set of 10 for 12c.



No. 1142. A charming white gate opening into a colorful garden walk. A cottage gay with pink and yellow larkspur. A quaint window scene. Flowers, birds, blue skies! Glad Scripture texts and Easter poems that cheer. Gold borders. Size, 2 1/4 x 4 inches. Assorted designs only with envelopes. Set of 10 for 17c.



No. 1150. Two lovely cards are in this series—"Easter Joy Be Yours," with cross and floral design, and "A Beautiful Easter," with a design of a church portal with spring flowers and doves. Size, 3 x 1 1/2 inches. Gold bordered. Easter text and greetings. Assorted designs only. Set of 10 for 17c.

Special Easter Packet AA

Contains cards of exceptional value. There are:
8 Beautiful Cards of assorted designs with envelopes.
4 Crosses of different designs.
Special price for the packet of 12 cards—25 cents.



No. 1116 Folder. A series of church views combined with seasonable Easter flowers containing beautiful Easter sentiment together with Bible Text. Size, 3 x 4 inches. Assorted designs only. 3c each; set of 10 for 27c.



Cards No. 1104. Designs of little chickens and ducks prettily arranged with Easter Flowers. Printed in ten colors to imitate hand painted work. Size, 3 x 4 inches. Set of 10, for 15c.

No. 1112. FOLDER STYLE in an unusually attractive size: 2 1/4 x 4 1/2 inches; with Easter flowers in full colors. Contains a very beautiful verse together with a Bible Text. They are gold edged. Assorted designs. Set of 10 for 22c.

Easter Post Cards

All Assorted Designs
Some with Scripture Texts; Others
with Easter Greetings
100 Postcards for 50c

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Calvin Fisher, whose pastor he was when Dr. Fisher was a student for the ministry. Rev. Mr. Welker's last home adjoined that of Dr. J. Lewis Fluck, whom he had known as a boy and with whom he served as a neighboring pastor for 30 years. Mrs. Welker ministered to him alone almost to the last, and only then consented to a trained nurse when urged.

His body was placed on view at eleven o'clock on the morning of March 8 in Myerstown Reformed Church. A long concourse of people passed his bier, after coming through the rain. At 2 P. M., the time of the service, the large auditorium and balcony were crowded and people stood. The service was in charge of Rev. David Lockart, the family pastor. The invocation was spoken by Rev. Chas. H. Sling-

hoff, president of Lebanon Classis. The Holy Scriptures were read by Rev. Warren C. Hess and prayer offered by Rev. Pierce E. Swope. The sermon was preached by Rev. Calvin M. DeLong, East Greenville, pastor of the Church of Mr. Welker's ancestors. Brief eulogies were spoken by Revs. J. Lewis Fluck, D.D., I. Calvin Fisher, D.D., Paul S. Leinbach, D.D., Litt. D., and David Lockart. The interment service, in Tulpehocken Cemetery, was in charge of Rev. Morgan A. Peters. Other ministers present were: Revs. A. J. and A. R. Bachman, Wm. A. Korn, Ph.D., Edward S. Bromer, D.D., Edwin S. Leinbach, W. D. Happel, Ph.D., K. Otis Spessard, Ph.D., Martin W. Schweitzer, Ph.D., E. F. Hoffmeier, D.D., H. W. Tyson, John Lentz, Chas. M. Rissinger.

—D. L.